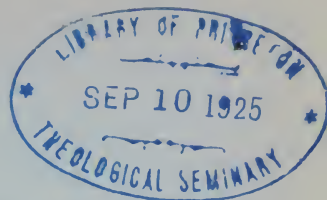






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# The Outlook of Missions



VOLUME XVII

AUGUST, 1925

NUMBER 8

## Welcome to our Genial Visitor from Japan

**T**HE members of the Reformed Church will be glad to greet the Rev. Yasuji Jo of Fukushima, Japan, who is on a brief visit to America. For more than twenty-five years he has been one of our most faithful pastors, and through his self-denying efforts the congregation at Fukushima is self-supporting. Mrs. Jo is a teacher in one of the schools in that city, and a lady of unusual culture. The picture is typical of a Japanese home and hospitality, and was taken just prior to his departure to America.



# Winter Scenes in Japan!

WE feel sure the Readers of THE OUTLOOK OF MISSIONS will welcome these cool, refreshing views at a time when the heat of the Summer is upon them. The children of our missionaries are having as fine a time as are our children in the homeland.



THE  
NACE  
CHILDREN  
AT  
AKITA  
DECEMBER  
1924

THIS  
SHOWS  
MODE  
OF  
TRAVEL  
DURING  
WINTER



Imagine the joy of the Nace Family in their new home at Akita, Japan! They now have the equipment, in the new church building and their home, for a splendid evangelistic work. They live at one of the outposts in our Japan Mission, but they are very happy.



# The Outlook of Missions

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

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I will instruct thee and teach thee in the way which thou shalt go. I will counsel thee, with Mine eye upon thee.

---

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—Psalm 32:8

“Our Father, save us from panic! When storms beat about our lives may we learn to control ourselves, to use our resources, to commit ourselves to Thy keeping! Make us very sure of Thy love!”

---

“Nothing less than a world of peace and good will can satisfy the divine purpose, or the souls of the saints. And if war has deeply entrenched itself in the habits of any portion of mankind, it is but one more of the evils which the spirit of Jesus must conquer and cast out.”

---

If thou wouldst live unruffled by care,  
Let not the past torment thee e'er;  
If any loss thou hast to rue,  
Act as though thou wert born anew;  
Inquire the meaning of each day;  
What each day means itself will say.

---

—MATTHEW ARNOLD.

Oh, let us not serve Thee with the spirit of bondage as slaves, but with the cheerfulness and gladness of children, delighting ourselves in Thee and rejoicing in Thy work.

---

BENJAMIN JENKS.

“Blessing on the little hands  
Whose work is yet undone!  
And blessings on the little feet  
Whose race is yet unrun!  
And blessings on the little brain  
That has not learned to plan!  
Whate'er the future holds in store,  
God bless the 'coming man'!”

---

“Mercy is not a mere emotion. Like love, mercy demonstrates itself in acts. A man who does not do what Christ would have him do is not possessed of Christ's spirit.”

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The earth is all before me. With a heart Joyous, nor scared at its own liberty,  
I look about; and should the chosen guide  
Be nothing better than a wandering cloud,  
I cannot miss my way.

---

—WILLIAM WORDSWORTH.

Protect me, guide me, bless me, within and without, that I may do something this day for love of Thee; something which shall please Thee; and that I may, this evening, be nearer to Thee, though I see it not, nor know it.

---

—E. B. PUSEY.

The storm may roar without me,  
My heart may low be laid,  
But God is round about me,  
And can I be dismayed?

---

—ANNA L. WARING.

“Very comforting is the approach of Jesus to bereaved souls. He comes personally, and not by proxy, He comes with benedictions, He uses language they can understand, He identifies His destiny with theirs, He satisfies their doubts, He brings gladness to their hearts, He sends them forth on divine errands, He endows them with power for their mission.”

---

If you do not wish His kingdom to come, do not pray for it, but if you do wish for it, you must do more than pray for it—you must work for it!

---

—JOHN RUSKIN.

Take joy home,  
And make a place in thy great heart for her,  
And give her time to grow, and cherish her!  
Then will she come and often sing to thee  
When thou art working in the furrows: aye,  
It is a comely fashion to be glad.  
Joy is the grace we say to God.

---

—JEAN INGELOW.

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## The Prayer

DEAR Lord, grant us grace to devote ourselves fully to Thy will! May we walk in the light as Thou art in the light, and so have fellowship with Thee and with all good men! Enrich our lives with heavenly grace! Amen.

---

—JOHN GARDNER.



# The Outlook

VOLUME XVII  
NUMBER 8  
AUGUST, 1925

# of Missions

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*OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member*

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## Help Those Women

THIS was the entreaty of Paul to the men in the Church at Philippi. Coming from an apostle who at one time said, "Let the women keep silence in the Churches," adds a special urgency to the call. The women were co-laborers with the men in the spread of the Gospel, and, at this time, they were in need of help, a help that the men could render. I have no reason to doubt that those Philippian brethren did as Paul told them.

At this present moment, there is an emergency in our Church that the noble band of women are trying to meet, but in order to do so, without delay, they need the help of our men. For several years past, by self-denial gifts, the Woman's Missionary Societies have been gathering, through their Thank Offering, a fund for the Woman's Hospital at Yochow City, China, amounting now to \$25,000.

That the medical work may be carried on with the greatest efficiency and the most far reaching benefits it is the judgment of the Chinese Medical Association that this new Hospital should be a General Hospital so that the men as well as the women may find relief from their physical sufferings. In order to meet this reasonable requirement it will be necessary for the Board of Foreign Missions to erect a building with two wings, one for men and the other for women and also a ward for children. This combined building will mean a total outlay of \$50,000.

The Cabinet of the Woman's Missionary Society of General Synod have conceived the happy idea of raising this whole amount, and their plan is to ask the men of the Church to contribute the additional \$25,000 necessary for the Men's Wing. No finer ambition has ever taken hold of the hearts of our devoted women. It is just like them. Who will not lend a hand? There is no man in our Church, when a woman asks him for a contribution of a dollar or more, who will not promptly respond. This special effort is not to interfere with any of the other laudable appeals before the Church. The thing to do is for the men to give the small amounts promptly, that the women may ask for, and then, as one of our good elders has often put it, "*Forget it.*" These special contributions for the Men's Wing of the General Hospital at Yochow City should be given to the women so that they will pass through the congregational, classical and synodical treasuries of the Woman's Missionary Society of General Synod.

If the men of our Church could see a picture of the poor Chinese man who had a big tumor removed from his neck by one of our medical missionaries at Yochow City, their hearts would be kindled to give, and to do so with feelings of gratitude that they have been spared such awful mental agony. I entreat, also, true yoke-fellow, help those women which labor with us in the Gospel, whose names are in the Book of Life.

ALLEN R. BARTHOLOMEW, *Secretary.*



## DIVINE OWNERSHIP AND ITS COROLLARY—HUMAN STEWARDSHIP

*First Prize—Sunday School Stewardship Essay Contest—Group C**John C. Truxal, Lancaster, Pa.*

LIFE is a trust. To have is to owe, not own. Christianity repudiates the pagan doctrine of ownership and recognizes possession, honorably acquired, as a token of confidence on the part of the Divine Owner, and as its own pledge of fidelity in return.

Stewardship is truly not a natural human conception; the unaided human instinct will not discover it. The recognition of Stewardship, however, marks the supremacy of the spiritual man. It begins with the acknowledgment of God as the Owner, for, after all, human Stewardship is the necessary correlate of Divine Ownership. That the Creator of the universe must be the owner of all things, is, in a certain sense, an intuition; but this intuition cannot of itself produce a true sense of Stewardship—heathenism is direct proof of this fact; there must needs be the intelligent acknowledgment of ownership as well as the instinctive sense of Stewardship.

As Israel learnt, through punishment, trials and sore afflictions, the meaning of ownership and the duties of possession, so we shall gradually come to learn these true, inner meanings and duties. The lesson of Israel is indeed one for all men and for all days—"the earth is the Lord's and the fullness thereof." Jesus Christ's message was not to establish but to interpret divine ownership and His interpretation should be our law.

Humanity is to hold all their possessions as a steward holds the possessions of his master, absolutely subject to the call of the Owner. The core of Stewardship, as Jesus interpreted it, is partnership. His doctrine of possession has been sadly mutilated during the past Christian centuries because of the fact that the pagan conception of ownership has held sway. The far-reaching implications of Stewardship must end in a regenerated social order. We may safely assert that if Christian people will accept and obey the tithe, the recognition of life as a trust, in fact all the root princi-

ples of Christian Stewardship, not as an academic theory to be superimposed, nor as a philosophy to be believed, but as an actual livable and workable program for all days and all ages, the social order will truly be reborn. Furthermore, we may say that human Stewardship lies at the basis of the cure which will bring about the establishment of a world brotherhood based upon service, love and faith, and which will destroy all unbrotherly institutions throughout the universe. Stewardship has rightly been called a tree of ancient planting, but it is all too evident that a pagan fungus has been eating at its roots and must be uncovered and destroyed before the tree will bear perfect fruit.

Stewardship is the commanding social message that shall reach and shape generations yet unborn. It has been said that Stewardship is the attitude of a Christian towards his possessions; but it is much more than this. It is the Christian law of living. The Stewardship of privilege, of opportunity, of experience, of education, of artistic talent, of mental and spiritual gifts, in a word the whole inclusive Stewardship of personality—this, truly, is the Christian life. Something else may be religion, but it is not the religion as taught by Jesus Christ.

Stewardship has only one compulsion, but this is absolute. It is required of stewards that they be found faithful. Intelligence is also demanded, for we readily see that without intelligence Stewardship becomes a dull foolishness, peculiarly reprehensible. However, we find that the deeper, truer Stewardship may survive ignorance but it can never survive the violation of fidelity. It is the business of a steward to be alert, but to be faithful is more than his business—it is his life.

David Livingstone voiced the very heart of Stewardship when he said: "I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ. If anything I have



will advance the interests of that kingdom, it shall be given away or kept only as by giving or keeping it I may promote the glory of Him to whom I owe all my hopes in time and eternity." Alas for the professed Christian who takes any other attitude towards his possessions or resources of any kind, and then, in the face of the crying needs and the glowing opportunities such as we have never before experienced, fails his Master!

It is generally admitted that money is not always the acid test of a faithful Stewardship. Some people will give cash with ready willingness, but they will decline with great indignation a request to put their personal presence or talents along side that of some alien who, because of racial characteristics, although he too is a child of God, is somewhat different to their highly sensitive perception. The faithful steward must give for his Lord's use the first fruit of *all* his increase. The planned life of the faithful steward will include the idea of the proportionate use of all that has been entrusted to him. To attempt to give God two hours on Sunday morning, then give the family the sleeping hours and meal times, while spending the remainder of the time in a mad whirl of business rush, is to spoil life. To give God a dollar a week out of a wage of \$20 and then spend two dollars on tobacco or movies, is to be an unfaithful steward. God must be given the first fruits of all our time, energy, talent, personality and

possession, on the basis of the Stewardship principle of tithing.

We find that the only safety in our vexing and threatening social and industrial problems lies in the spread of the principles of a Stewardship of life which will bring about the universal acceptance of the Golden Rule—"As ye would that men should do to you, do ye also to them likewise." A "Stewardship" that is less than this is not the Christian Stewardship.

The inner promptings of a measureless obligation to Him who loved us and gave Himself for us, and the urgent needs of a suffering world, constrain us to give ourselves with unreserved fidelity, loyalty and allegiance, to the Stewardship conception of life, resolved henceforth to serve our Master to the best of our ability as good stewards of the manifold grace of God.

"He that soweth bountifully shall reap also bountifully"; "It is more blessed to give than receive"; you gave a dollar and felt no joy—give a hundred and see! You gave two hours to Christ and received no happiness—give a life and see! "Lay up for yourselves treasures in heaven." Giving to God is transferring our possessions and resources to a heavenly ledger, it is transmuting material things into invisible and eternal values.

"What I spent, that I had;  
What I saved, that I lost;  
What I gave, that I have."

## JAMES BECOMES A CHRISTIAN STEWARD

*(One of the prize essays in the Sunday School Stewardship Contest)*

*Morgan D. Person, Allentown, Pa. (16 years old)*

AS James Norton was strolling one bright Sunday morning, he saw a group of his boy friends approaching and upon meeting them inquired where they were going. They told him that they were going to Sunday School and asked him if he wished to go along and listen to the discussion of the lesson which was to be on "Stewardship—Its Relation to You." James thought over this a while and then said, "No, not

today, the day is so beautiful I think I will take a walk." The boys tried to persuade him by asking him again, but were disappointed because they again received a negative answer. So they parted, the boys going to Sunday School and James walking up the street.

He had gone several blocks when suddenly his thoughts centered on the subject of the Sunday School lesson. He asked himself, "What is Stewardship?"

How is it related to me?" But he was forced to admit, as are many people who profess that they are Christians, that he did not even know what Stewardship meant. The more he thought over the question the more puzzled he became, until finally he decided to go back to the Sunday School class and find the answers to the questions. He walked briskly back to the church, entered it, and proceeded to the class room, sliding quietly into one of the rear chairs just as the teacher asked the first question.

"Paul, what is a steward?"

Paul rose at the sound of his name and answered, "A steward is one who serves in a position of trust. He is required to make faithful use of all that is entrusted to him and to properly administer all his master's wishes."

"Are you a steward of anyone?" was the next question of the teacher.

"I am one of God's stewards; every person on this earth is a steward of God, who requires each one of us to aid him in accomplishing His work," answered Paul.

"What name is given to this relation between God and man?" asked the teacher.

"This relation is called Stewardship in which God is the Master, and man the steward. God entrusts me with my sight, my mind, my hands, my talents and my life; in fact, everything that I have or ever shall have belong to Him. He merely gives them to me as a trust and requires that I faithfully use them to advance His Kingdom on earth; that is, to give the Gospel to those for whom it was intended, to help my fellow-men in the game of life and to make the world a better place for men to live in," answered the boy upon whom the teacher had called.

"How can you help in the work of God and thus advance God's Kingdom as a faithful Christian steward should?" asked the teacher of another member.

The boy eagerly replied, "Although I am not old enough yet to become a missionary, or some such person directly carrying on the spreading of the Gospel, nevertheless I in my little way am able to help by giving:

"(1) Some of my time. I can give my time to God's work by coming to Sunday School and church and by setting aside some time of each day for quiet communion with my Master.

"(2) Some of my service. I can give God my service by taking an active part in the work of my church, Sunday School, or any other organization to which I may belong; by helping the pastor in his work, and by even taking a class of smaller boys to teach each Sunday.

"(3) Some of my money. God's portion. Since money is one of the many things that God has entrusted to me, it is my duty to make faithful use of it and return part of it to Him through my donations to worthy causes. God requires His stewards to give one-tenth or more of their earnings to advance His Kingdom. I am giving money to this work when I give to the church. I ought to give donations to Home and Foreign Missions, Near East Relief, charitable institutions and such worthy clubs as Y. M. C. A. and Y. W. C. A."

"Is there any difference between Stewardship and Tithing?" asked the teacher of another boy.

"There is a difference between Stewardship and Tithing," replied the boy. "Stewardship requires that one-tenth and more of my money and part of my time and talents be given to God and that my money, time and talents be used as He would like to have me use them. In tithing a man is required to give one-tenth of his money to God, but he sometimes forgets that he should give an account to God of how he uses all the things God gives him."

"How can your acknowledgment of Stewardship to God help the Reformed Church?" asked the teacher as his last question.

One of the members immediately said, "When I live up to those requirements I cannot help but be of some aid to the Reformed Church. I will pray for the missions and missionaries as part of my pledge to give my time. I will take an active part in advancing the Church as part of my service pledge, and I will

*(Continued on Page 361)*

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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## FLASHLIGHTS ON CO-OPERATION

*From Addresses Given at the Joint Annual Meeting of the Home Missions Council and the Council of Women for Home Missions*

**T**HERE are few things on earth more obviously wicked than is wasteful competition among agencies created by the churches for breaking up the virgin sod and planting the garden of God on the great new continent of North America."

"Getting along with each other is the main business of human life. One says it without fear of contradiction. Most of the difficulties of human life, most of the problems of human life, most of the hopes of human life, culminate in getting along with each other. How good it is to live in a day when we are getting along together as never before. This is conspicuously true in Home Missions, both denominational and interdenominational."—*Dr. Lemuel Call Barnes.*

"Many think that we shall never have organic union. However that may be, the days of co-operation are here. Denominations may still exist without apology, but sectarianism has been put on the offensive and must now contend with a well-established Christian public opinion for its right to continue to set separate bodies of the one church over against each other as rivals and competitors."—*Dr. John M. Moore.*

"No greater curse has blighted and impeded the onward movement of the Kingdom of God during the years than overlapping and competition on the part of the different denominations. More time, brain power, physical and nervous energy have been expended along this line than any other."

"I have a distinct judgment that if all Christian institutions, all Christian men and the God of all these men and institutions were to co-operate on a high moral

and religious plane toward Christianizing America, that within the next quarter of a century the task would have been accomplished."—*Dr. Melvin P. Burns.*

"There is nothing in the things that divide evangelical Christians that would give moral benefit to a single person, regenerate a lost soul or lift the moral welfare of a community. There are things there, however, that divide communities and even run dividing lines of religious interest through families. In so far as emphasis upon these non-moral, non-social differences persist, it avails only to slow down moral effort, confuse religious thinking and prevent social co-operation for the common weal. But there is enough in that which is held in common to redeem men gone wrong, to unite communities in co-operative effort for common-weal and to save the world. Cannot we build upon the solid foundation of yesterday's experience without projecting the warring lines in battles won across the new frontier?"—*Dr. Alva W. Taylor.*

"The primary aims of denominationalism have been pretty well realized. Some things have been settled. The very accomplishment of these ends, however, presents an entirely new set of conditions, which call for a reconsideration of the weapons of warfare and the part denominations are to play in the future if the influence of the Kingdom is to be speedily and successfully extended. To extend the Kingdom has been the professed aim of our denominational forces in the past. This aim honestly and fearlessly faced today must result in the conviction that the method of denominational competition is entirely out of harmony with both the spirit and ideals of



the Kingdom. The question can be raised as to whether the denominations have not gone about as far as they can go alone in the completion of this larger mission."

"Either the denominations will rise to the occasion and guide in this movement

toward a needy unity in Christian effort or they will be repudiated by enough of their own numbers to bar them from having any worthy part in bringing in the day when the prayer of our Lord that all may be one shall be more perfectly realized."—*Dr. Charles E. Vermilya.*

THE CLOSING DAY AT THE INDIAN SCHOOL

JUNE 7th was a beautiful but hot day in northern Wisconsin. The children in the school were up early, for this was to be the last day of the school-year and many were expecting parents and relatives to come for the exercises of the day. The house had to be set in order for the friends and guests which were expected for the afternoon service.

In the morning the Sunday School was conducted as usual. One of the deacons of our Indian congregation led in prayer in the Winnebago tongue, of which most of the whites did not understand much.

baptized and one, a daughter of the well-known John Stacy, who had been baptized in infancy, was confirmed. The following program was carried out without any disturbance or interruption, although it lasted fully two hours or more.

Some of the smaller children were permitted to leave the same evening, while the older ones were expected to remain till the building had been put in order and the cleaning was done.

During those closing days and during the services on Sunday, Rev. Casselman

- Prelude
- Chant
- Invocation
- Gloria Patri
- Anthem—"The Lord is My Strength,"  
School
- Scripture Lesson and Prayer,  
Dr. Casselman
- Hymn—"Thy Kingdom Come" . . . School
- Offering—"Offertory,"  
By Miss Trachsel
- Hymn—"The Whole Wide World,"  
School
- Sermon—By Rev. Edwin H. Vornholt
- Hymn—"Lead, Kindly Light" . . . School
- Address—By Rev. J. Stucki

- Address—By David Decorah,  
(In the Indian Language)
- Hymn—"Softly and Tenderly" . . . School
- Baptism and Confirmation, conducted by  
Rev. J. Stucki
- Hymn—"O Jesus, I Have Promised,"  
School
- Liturgy and Holy Communion,  
Conducted by E. H. Vornholt
- Hymn—"Just as I Am" . . . . . School
- Communion
- Hymn—"O God, Our Help in Ages  
Past" . . . . . School
- Announcements, Benediction and Doxology

However, it seemed to be a fervent and an earnest prayer. Some of the classes went outside under the shade-trees for the lesson period.

After dinner Rev. J. Stucki and the consistory of our Indian congregation took the catechumens aside to examine them in the things they had learned and also in regard to their spiritual standing. Four of the children were then admitted to baptism and confirmation. Three were

was present with his movie machine and took many pictures. During the coming Missionary Conferences this summer the members who live far away from our Indian reservation will have a chance to see the work of our school and the Indian life as it is lived, for Brother Casselman intends to show these pictures.

May God's blessing continue on the work among the Winnebagos.

EDWIN H. VORNHOLT.



## EXTRACTS FROM THE REPORT OF DR. PAUL H. LAND, HARBOR MISSIONARY

“THE past year has been one of successful and fruitful work. The two objects which we have constantly in view are: First, the giving of relief, counsel and assistance to aliens and members of the Church who come within our reach or are seeking protection and guidance in New York City; second, to bring them under the influence of the spirit of God and in touch with the Reformed Church.

“Immigration as such is limited by the new law. However, a great many of the newly arrived aliens, who purpose to stay in New York City, come to our Home (The Hudson House) for shelter and advice, having been directed to us through the Emigrant Missions at Bremen and Hamburg, maintained there by the German Church. Those of the aliens who come in the second class we can meet right at the steamship piers and take care of them there. As the new laws insist upon a very strict selection of immigrants, the American Consuls abroad give visas only to persons who are in every way desirable, or to such as have been in this country for years and wish to return after a short stay. In consequence, there are nowadays very few exclusions and detentions at Ellis Island, and the whole process of admission is greatly simplified. Nevertheless, we still have occasion to go over to the Island from time to time, to comfort and assist aliens who have been detained or excluded for reasons beyond their control. Most of these are people who come from countries whose quota is very small and indefinite, or elderly people who are detained by the doctors simply on account of their age. Only one of those in whom we were interested has finally been deported.

“Our Hudson House has been a haven of refuge to many. When steamers arrive late in the afternoon and passengers destined for the West cannot get dismissed in time for the evening trains, they come to us to stay over night. Many who could get away are so tired out from their experiences on the day of landing

that they prefer to rest up for a night before starting on the railroad trip. Young brides who arrive and are met by their intended husbands are frequently given into our care until the necessary marriage license is procured and they can be duly married. At certain seasons of the year there is hardly a week when we do not have to perform one or more marriage ceremonies.

“As conditions in Europe are improving, the tide of outgoing visitors is also increasing from month to month. By next summer we expect to see this movement of our American people bound for foreign countries in full swing. Many of our church members have started for Europe this spring and expect to return in the fall. During the two months of May and June we have had our Hospice full of these travelers, and on one occasion we did not have room enough for all who wanted to stay at our Home.

“Another class of people who frequently make the Hospice their temporary home are the representatives of benevolent institutions, missionary societies and similar agencies. Some of these men and women are here to solicit funds for their various organizations, others to study our methods and ways, others again to bring information about actual conditions abroad and to again try to improve the friendly relations between us and their country. Thus, for instance, Professor Richter, from Berlin, head of the Missionary Department of Berlin University; Dr. Onken, head of the Inner Mission Society, and other men of that type stayed with us. We expect to have several more of these men of national importance stop with us at the Hospice within the near future.

“The Hospice is doing a special service to a great many alien girls and women who come to New York from all parts of the globe looking for better positions than they can find in the West or abroad. Governesses, teachers, business women, trained nurses and a score of others in similar stations come to us in order to be in a sheltered place from which they

can start out for new positions or plan new ways of making an independent living. We can often be of great assistance to these women, but as a rule we advise them to go as far from New York as possible in order to find homes with really American families. Here in New York the great majority of employers are Jewish families.

"All our work has been going on as usual. We still send out our little paper,

which brings back to us gifts of benevolence, without which we could not maintain our work. We carry on the usual correspondence with friends of the cause, church members who are interested in our work, and many other people, mainly such as have not been here very long and need counsel and help in their relations of life in the new country."

### HONOR TO WHOM HONOR IS DUE

Professor Alexander Toth, of Lancaster, Penna., who has perhaps one of the most extensive and intensive positions in our educational institutions, received the honorary degree of Doctor of Divinity from Franklin and Marshall College this June. Dr. Toth has twenty-two Hungarian students under his jurisdiction. These men study in the Academy, the College and the Theological Seminary. His indefatigable work in behalf of these Hungarian young men is bearing rich fruit. It deserves to be encouraged and supported. Besides teaching these young men in the three institutions, Dr. Toth

has also collected most of the money that is required to finance the students. He is arranging an itinerary now and expects to visit practically every Hungarian congregation during the summer months and solicit contributions for the education of Hungarian young men.

Another honor was bestowed upon one of the Hungarian students, Mr. William Toth, a member of the Junior Class in Franklin and Marshall College. He took the Junior Oratorical Prize, which is an honor greatly coveted by the members of that Class. He was also voted as the most popular student in the institution.

### A STEP IN THE RIGHT DIRECTION

The following hymn is one of the three "World Brotherhood Songs" which the Federal Council of Churches is distributing. Copies of the leaflet containing the three revised hymns may be obtained from the Federal Council, 105 East 22nd Street, New York City:

*Onward, Christian Brothers*  
(Tune, St. Gertrude)

Onward, Christian Brothers!  
Walking in the light  
Of the life of Jesus,  
Living for the right.  
We are all united  
By the love of Christ,  
In His work undaunted,  
Striving for the right.  
(Refrain—first four lines.)

When we feed the hungry  
And the naked clothe,  
We are making brothers

Out of growing foes.  
When we do for others,  
When their cry we heed,  
Then we'll have all brothers  
If in time we need.

Onward, Christian voters!  
Making war to cease  
By uniting all lands  
In a bond of peace.  
Treat all men as brothers;  
Make no selfish laws,  
Win the love of others,  
Then there'll be no wars.

Onward, then, all Christians,  
Living day by day  
As did Christ, our Saviour,  
All along the way.  
Onward, then, all brothers,  
Help to bring this day  
"Peace on earth, good will to men,"  
Peace to last away.

REPORT OF THE FINDINGS COMMITTEE APPOINTED BY THE COMMISSION ON EVANGELISM OF THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA, AT ITS MEETING HELD IN NORTHFIELD, MASSACHUSETTS, ON JUNE 16TH-18TH, AND ADOPTED UNANIMOUSLY.

*Dear Brethren:*

Your Committee on Findings, after making careful note of all the presentations made by the Secretaries or representatives of Evangelism in the various denominations affiliated with the Council, offer the following as a basis for a common program of evangelistic work for us all.

### *Introduction*

Evangelism is the foremost work of the Church. All her other activities are of value only to the extent that they aid in making Christians truly Christ-like and in bringing non-Christians to faith in Christ and a sincere confession of Him as Saviour and Lord.

During the past year there has developed in the communions comprising the Federal Council of the Churches an increased spirit of unity and a growing uniformity of method in the prosecution of their denominational evangelistic work. It is also notable that the past year has been marked by a great increase in the number of those received into Church membership on confession of faith in comparison with the low ebb of the previous year.

We believe that this growing unity and common understanding is, in some measure, responsible for the richer harvests reported by the Churches. For these and many other reasons brought out in the conference reports, the Commission on Evangelism is led to believe that the time has arrived for the adoption of a common program and its early presentation by the evangelistic agencies of the denominations to their constituencies. The Commission also expresses its strong desire and expectation that all our Churches will unite in carrying out the program, adapting it to their several needs, but adhering to its cardinal features.

The outline of the plan as adopted by the Commission falls under four heads. First, the denominational plan and the way in which it may be effectively pre-

sented to all the Churches. Second, the program for the local Churches, its preparation, and the enlistment of the Church membership in its execution. Third, the outstanding features of a pastoral and parish program. Fourth, interdenominational co-operation with recognized interdenominational community federations or associations.

### *I. A General Denominational Plan*

1. The establishment or reinforcement of a commission or Department of Evangelism by each one of the constituent Churches, with provision for such support as will make each denominational plan effective.

2. An effort on the part of each denomination to bring all pastors, officers and people to think and pray and work in terms of the whole Church as Christ sees it.

3. The issuance of a hand-book on Pastoral Evangelism, or other literature which will completely outline a parish evangelistic program and such concerted effort as will direct the attention of the pastors to this literature and arouse their interest in it.

4. A fellowship of prayer within the denomination and with other communions.

### *II. Preparing for the Work in the Local Church*

1. There will be personal preparation on the part of the pastor himself.

2. The pastor will draw up a definite evangelistic plan which will fit into the general program of his church and be a vital part of all the work of the year.

3. This plan will be presented to the officers and people with an effort to secure their hearty approval and to enlist them in the work of carrying it forward to success.

### *III. The Elements of a Pastoral and Parish Plan*

1. A study of the Church in order to form a basis upon which to select members for assignment to service.



2. The preparation of a complete constituency or prospective membership list.

3. Special sermons on Evangelism to be given from time to time or in a series in order to inform the people as to the real meaning of evangelistic work and to quicken their spiritual life.

4. The assignment of names from the constituency list to personal workers, with provision for regular reports by them on the work which they have done.

5. A definite evangelistic objective to be placed before every organization in the local Church.

6. Special responsibility to be placed by the Church upon the young people for personal evangelistic work to be carried on by their own leaders under the supervision of the pastor.

7. Such instruction of Sunday School teachers as will enable them to discover the evangelistic note in their Sunday School lessons.

8. The full use of the evangelistic possibilities in catechetical or communicant classes.

9. The conservation of Church membership, by educating members in the privileges and responsibilities of Church membership and their assignment for such service as each one may be able to render.

10. A period of intensive evangelistic work as a climax to the Church year.

#### IV. Interdenominational Co-operation

1. The Committee recommends that in every community where there is a federation or council of churches that the denominational agencies of evangelism endeavor to lead their own Churches to co-operate in simultaneous programs of Evangelism. It is clear that the impression of oneness thus produced will be in itself an element of great value.

2. In communities where a pre-Easter program is agreed upon by all the Churches it is recommended that the denominational agencies unite in supporting it. The Committee recommends also that in all denominations the Churches begin their program of Evangelism in the early fall, giving special attention at this period of the year to a study of the community, with special reference to the unchurched.

3. The conduct of a Church rally day, in addition to the usual Sunday School rally, preferably on the second Sunday in October.

4. A careful consideration of the possibility for an autumn ingathering.

GEORGE G. MAHY,  
S. M. CAVERT,  
C. E. BURTON,  
C. E. SCHAEFFER,  
H. F. STILWELL,

*Committee.*

#### OBSERVATIONS OF THE TREASURER

*J. S. Wise*

I AM not in the habit of resorting to the use of long quotations in this precious space. I consider it "precious space" because of the host of friends and readers I have acquired in the last dozen or more years. The *Literary Digest* for July 11, 1925, however, contains an article under the caption, "*Deadheads in the Church*," that is in harmony with many of my personal experiences. I am constrained to quote it in full. I shall make my comments first and let the quoted article follow.

I have often been impressed with the number of deadheads there are. The passenger trains are full of them. Very

often the theatres, especially on opening nights, are packed with them. But in the Church the conscientious person hardly expects to find them!

Most people look upon "giving to the Church" as purely voluntary. The result is that they have no sense of responsibility in the matter whatever. They give spasmodically and sporadically—no system, no regularity. They are governed by their emotions entirely, so that when they do give, a dollar bill looks like a small fortune. Having given such a generous sum it must never be forgotten, and their hearts are hardened against all appeals for a few years; at least, before



they will permit their generosity to again get the better of them. Such giving puts them in the deadhead class, although they would never admit it.

The deadhead lists of railroads, theatres and everything else under the sun, except the Church, is controlled, however, by its pass-issuing authorities, and passes are given only when some profitable return is expected. It is useless to apply for a pass of any kind unless you can show that in some manner, shape or form there will be a beneficial return for the privilege. In view of this, the actual deadhead lists are small indeed. Not so with the Church! Its number of deadheads are legion! Wherever I go, when I ask the pastors to give me the number of their Church members, the invariable reply is, "We have an enrollment of (say 300), but can count only on (say 200) to support the work in a financial way." That proportion is pretty general. One-third of the membership of nearly every congregation is on the deadhead list. Sad, isn't it? And yet every one of these would resent the insinuation that they were too poor to pay. They usually quote "salvation is free," but overlook that Jesus also said, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple."

I am sorry to say that I, too, have learned in some places of these deadheads who are "sometimes officers in the Church." Such men often block all attempts on the part of the pastor and people to extend the influence of the Church and to advance the Kingdom, solely because they will be expected to contribute more than their accustomed apology of an offering. But from here on, I will let the article speak for itself. I wish something might have been said about the Church member who pledges a definite sum for the maintenance of the Church or its benevolences and then for no other reason than that of stinginess refuses to pay it. But that is another story. Here is the article:

Many Church members expect to get a free ticket to heaven, for, if they were examined, says *The Baptist*, the rosters of the Churches would reveal the names

of a startlingly large number of deadheads who get for nothing what the self-respecting members pay for. These deadheads, we are told, are sometimes officers in the Church, and at times they have been known to hold positions of leadership in denominational councils. It is beyond the farthest stretch of *The Baptist's* logic "to reason out the mental gyrations and the ethical standards of a Church member who rubs his face with a brass candlestick and goes through on his cheek." Unable to get any satisfactory explanation of this situation by studying the deadhead, *The Baptist* turns to the Church itself as an organization and there finds the cause that accounts for it. All denominations are affected, and *The Baptist's* findings are probably true of all:

"Thousands of members are taken into the Churches annually without any due process of instruction in the fiscal affairs of the organization, and without enlightenment as to their own relation to the financial support of the Kingdom of God. They receive the right hand of fellowship, but fellowship in giving for the relief of the unfortunate, for the support of the local Church and for the maintenance of the missionary, educational and philanthropic enterprises of the denomination is seldom explained. The stewardship of money is a high-sounding phrase to many members of our Churches, and they do not know that it simply means in plain words the giving of at least 10 per cent. of their income to the support of the Church and benevolences of various kinds regularly each week by the envelope system or some other system equally good. Most church organizations are sadly behind the times in the matter of developing the members in the duty of giving. Each member is left to his own impulse to give what he thinks is his share without knowing what the officers of the Church regard as his share. Indeed there are multitudes of Churches which never check on the members to determine what is the equitable share of each for the support of the Church and its missionary obligations.

"We heard of a Church the other day which reported a \$2,500 surplus in the

treasury with all bills paid and all obligations met in full. On inquiry we found that the pastor and officers have worked out a system by which the financial ability of each member or each family in the Church is ascertained, and on this basis the tentative amount which each should pledge annually for current expenses and benevolences is determined. When the every-member canvass is made at the beginning of the fiscal year this tentative amount is wisely suggested to

each person or family solicited for a pledge, and in almost every case the suggestion is cheerfully accepted and the subscription signed accordingly. There is not a single deadhead in this particular Church because no member is permitted to go through on his face. A check is kept on his account quarterly, and discipline follows in due time if he fails to meet his financial obligations to the Church."

## CHURCH-BUILDING FUNDS

*J. S. Wise, Superintendent*

I had occasion the other day to look up the Church-building Fund history of St. John's Reformed Church, of Shamokin, Pa. We have a number of other congregations whose history is quite as interesting. The Evangelical Reformed Church of Frederick, Md., has 31 Church-building Funds to its credit, leading all other congregations. The history of St. John's is as follows:

The William C. Leader Fund of \$500.00 No. 76: established by Elder C. C. Leader, April 29, 1901. It has been invested in three places since then—Grace, Mount Carmel, Pa.; First, Cedar Rapids, Iowa, and First, Denver, Colo.

The Rev. Dr. Rudolph Duenger Fund of \$500.00 No. 152; established December, 1906, jointly by St. John's, of Shamokin, and the Reformed Church of Ashland, Pa., each contributing \$250.00, and invested in Grace, Mount Carmel, Pa.; Wilson Avenue, Columbus, O., and Church of the Ascension, Allegheny City, Pa.

The Rev. Charles B. Schneder, D.D., Fund of \$500.00 No. 408; established March 18, 1914, by the Mission Band of St. John's Church, and invested in the First Reformed (Japanese) Church, San Francisco, Cal.

The Mrs. Sarah Seiler Memorial Fund of \$500.00 No. 747; established October 25, 1920, by Mr. and Mrs. Felix G. Seiler, and invested in Ohmer Park Church, Dayton, Ohio.

The Daniel Seiler Memorial Fund of \$500.00 No. 748; established October 25,

1920, by Mr. and Mrs. Emanuel G. Seiler, and invested in Grace Church, Duquesne, Pa.

The Casper L. Sowers Memorial Fund of \$500.00 No. 805; established May 14, 1921, by Mrs. C. L. Sowers and family, and invested in St. John's Church, Kannapolis, N. C.

The William and Mary Wiest Fund of \$500.00 No. 876; established January 19, 1923, by John M. Wiest and Mrs. E. M. Emrich, and invested in Third Church, Greensburg, Pa.

The Blanche S. Lark Fund of \$500.00 No. 966; established June 4, 1925, by Thomas F. Lark, and invested in Hope Church, Philadelphia.

A fine congregational record! Eight funds that have aided in the erection of twelve Churches in six States! North, South, East and West!

Since my last published report we have received the following funds, which are hereby gratefully acknowledged:

953—The Lura M. Sayres Church-building Fund of \$500. Contributed by Mrs. Lura M. Sayres, Lancaster, Pa. Invested in Dexter Boulevard Reformed Church, Detroit, Mich.

954—The Amos Carl Shuey Memorial Church-building Fund of \$500. Contributed by the Rev. Dennis B. Shuey, D.D., and his wife, M. Viola Shuey, of Galion, Ohio, in memory of their son, Amos Carl. Invested in Japanese Mission, Los Angeles, Cal.

955—The Viola Frances Shuey Anes Hansley Church-building Fund of \$500.

Contributed by the Rev. Dennis B. Shuey, D.D., and his wife, M. Viola Shuey, of Galion, Ohio, in memory of their daughter, Viola Frances. Invested in Japanese Mission, Los Angeles, Cal.

956—The Joseph and Delilah Brugh Gift Church-building Fund of \$500. Bequest of Joseph Brugh, \$200. The Fund was completed by his son, Rev. C. W. Brugh, Tiffin, Ohio, and established in memory of father and mother. Given to Trinity Reformed Church, Detroit, Mich.

957—The Rev. Robert F. and Minnie B. Reed Church-building Fund of \$500. Contributed by Rev. Robert F. Reed and wife, Freemansburg, Pa. Invested in Japanese Mission, Los Angeles, Cal.

959—The Wyoming Classis W. M. S. Church-building Fund of \$500. Contributed by the Wyoming Classical Missionary Society. Invested in Calvary Reformed Church, Bethlehem, Pa.

960—The A. W. Hanes Church-building Fund of \$500. Bequest of A. W. Hanes, Cochran, Pa. Invested in Grace Reformed Church, Canton, Ohio.

961—The Woman's Missionary Society of General Synod Church-building Fund No. 92 of \$500. Contributed by the Woman's Missionary Society of General Synod. Invested in Grace Reformed Church, Canton, Ohio.

962—The Thomas J. Stahle, Emma M. C. Stahle and Louise Stahle Strevig Church-building Fund of \$500. Bequest of Mrs. Emma M. C. Stahle, Gettysburg, Pa. Invested in Third Reformed Church, Greensburg, Pa.

963—The Frederick B. Gerber Church-building Fund of \$500. Contributed by the Forward Movement canvassers of Heidelberg Reformed Church of York, Pa., as an expression of their appreciation of his efforts as financial director in putting the subscription "over the top." Invested in Third Reformed Church, Greensburg, Pa.

964—The Ashland Church-building Fund No. 1 of \$500. Contributed by Zion's Reformed Church, Ashland, Pa. Invested in St. John's Reformed Church, Kannapolis, N. C.

965—The Ashland Church-building Fund No. 2 of \$500. Contributed by

Sunday School of Zion's Reformed Church, Ashland, Pa. Invested in Japanese Mission, Los Angeles, Cal.

966—The Blanche S. Lark Church-building Fund of \$500. Contributed in her honor by her husband, Thomas F. Lark, of St. John's Reformed Church, Shamokin, Pa. Invested in Hope Reformed Church, Philadelphia.

967—The Kate S. Lerch Church-building Fund of \$500. Bequest of Kate S. Lerch, Phillipsburg, N. J. Invested in the Rosedale Reformed Church, Laureldale, Pa.

968—The Mary E. and Clara V. Keller Church-building Fund of \$500. Contributed by Mrs. Mary E. Keller and her daughter, Clara V. Keller, Middletown, Md. Invested in Dexter Boulevard Reformed Church, Detroit, Mich.

969—The William H., Annie R., Victor C. and Walter C. Coblenz Church-building Fund of \$500. Contributed by Mr. and Mrs. Martin C. Coblenz, Frederick, Md., in memory of their deceased children. Invested in Dexter Boulevard Reformed Church, Detroit, Mich.

970—The Rev. Dr. John C. and Mrs. Mary A. Horning Church-building Fund of \$500. Contributed by the Rev. John C. Horning and wife, St. Joseph, Mo. Invested in Third Reformed Church, Greensburg, Pa.

971—The Mary Appel Cover Church-building Fund of \$1,000. Contributed by John N. Cover, of Amity Reformed Church, Meyersdale, Pa., in memory of his mother. Invested in Dexter Boulevard Reformed Church, Detroit, Mich.

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### OUR MAILING LIST

Please note that the mailing list of THE OUTLOOK OF MISSIONS is closed on the 15th of each month for the issue of the following month. For example, changes of address or in the expiration date, also names of new subscribers received on or before the 15th of January are included in the mailing list of the February number.

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## THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

*James M. Mullan, Executive Secretary*

### LABOR SUNDAY MESSAGE—1925

*Commission on the Church and Social Service of the Federal Council of Churches of Christ in America*

#### THE CO-OPERATIVE SPIRIT IN INDUSTRY

THE most important need of industry in America today is the co-operative spirit. As a nation we have everything else essential for industrial peace and prosperity. We have men, ability, resources, organization and opportunity. The present situation, however, makes it clear that these things in themselves are not sufficient to insure abiding peace and prosperity in industry. As has been said recently, "National resources, available labor and capital are important, but these things are of little value until they are released by people filled with the spirit of God." "Of all the criticisms leveled against modern industrialism," writes the president of an important industry, "none is so basic as the allegation that the underlying spirit is ethically wrong. The fundamental trouble with the capitalistic-labor controversy has been its militancy." The will to co-operate is our first and fundamental need. Granted the co-operative spirit and the will to get together, the parties to industry may be counted upon to work out forms and methods for the practical solution of the great problems which face the industrial world.

#### *Indications of Progress*

One of the gratifying features of the hour is that a new spirit of co-operation seems to be coming to birth. Representatives of capital and labor and the public are recognizing the possibilities of better human relations in industry and in various ways are feeling their way towards effective methods of co-operation. In several of our more important industries, employing above four millions of workers, employers and regular labor unions are now working with reasonable harmony and efficiency. The

movement known as employee representation has also grown rapidly until now approximately one thousand concerns employing possibly a million workers are using democratic methods in solving the problems of industrial relations as they arise in the course of the daily operation of mills and mines. The best plans of employee representation take care that labor's solidarity is not sacrificed by any of their regulations, and concede the principle of recognition to organized labor. The millions of workers not as yet included in the ranks of organized labor, nor affected by various forms of employee representation, can no longer be expected to be silent about their wishes. The day of the docile organization of human units is gone. Free and intelligent co-operation affords the only sure foundation for American industry.

#### *Constructive Note by Organized Labor*

A significantly constructive note is being struck by organized labor. President Green, of the American Federation of Labor, recently said in an address before the Harvard Union, "As evidence of our faith, we refuse to accept the oft-expounded theory that the differences between capital and labor, between employer and employees, are irreconcilable. . . . Inasmuch as collective bargaining is based and founded upon group action, the union of the workers must be unreservedly recognized. In similar fashion the right of employers to control, direct and manage industry and to receive a fair return upon invested capital must be willingly conceded. A spirit and purpose to follow the right and to do the right, to take no unfair advantage, to practice no trickery or deceit, to neither



threaten nor coerce, should govern the representatives of employers and employees in all wage negotiations and conferences. Through such reciprocal relationship the common problems of industry can be solved, efficiency in service promoted, and economies in production introduced. The practical operation of such a plan of understanding must necessarily be based upon the presumption that employers and employees are no longer inspired by hate, malice and enmity toward each other. Instead, the antagonistic and hostile attitude, so characteristic of the old order in industry, must be supplanted by a friendly relationship and a sense of obligation and responsibility. This is the newer concept of modern trade unionism."

The significance of this statement is that labor has deliberately approached a new departure, is definitely seeking to participate in a new era of co-operation, and is making sincere overtures to organizations of employers.

#### *Progressive Employers*

While labor is pursuing this policy, an increasing number of responsible business men hold to the same conviction and are giving it outspoken expression. Manifestations of this point of view are appearing in the railroad service, in the notable agreement of the Baltimore & Ohio Railway with the International Machinists' Union, and in the more recent agreements of the unions with the Chicago & Northwestern and with the Canadian National Railroads; in the willingness of so many large industries to take the initiative in setting up works' councils within their establishments; and in the efforts of the Department of Commerce in Washington to bring about constructive co-operation within industry to correct its own evils, and especially to reduce forms of economic waste. In a recent address before the National Civic Federation, Secretary Hoover said:

#### *Co-operative Reduction of Waste*

"It has become far more possible to deal with the problem of waste elimination than ever before in our history, for co-operative action is easier to summon

today than ever before, and more certain. . . . To deal with waste by such action is to strengthen these very foundations of a better relationship between employer and employee. . . . Labor has played a large part in these questions. Nor is labor's part that of distasteful speeding up to the ultimate production of nervous wrecks. It lies in the study of where the major wastes of industry lie in relation to labor, where labor can play its part in the field of identity of interest, not in the field of reduced wage or longer hours, but in the multiple directions of constructive action; decreased unemployment, decreased intermittent and seasonal employment; final extinction of restraint of effort; actual helpfulness in better method and broad policies, and thereby increased productivity. And labor has a right to insist upon its part of these savings." In a previous address before the Boston Chamber of Commerce, Mr. Hoover said: "We have devoted ourselves for many years to the intense improvement of the machinery and processes of production. We have neglected the broader human development and satisfactions of life of the employee that lead to greater ability, creative interest, and co-operation in production. It is in stimulation of these values that we can lift our industry to its highest state of productivity, that we can place the human factor upon the plane of perfection reached by our mechanical processes. To do these things requires the co-operation of labor itself, and to obtain co-operation we must have an intimate, organized relationship between employer and employee. They are not to be obtained by benevolence, they can be obtained only by calling the employee to a reciprocal service."

This co-operation is not only needed in the daily conduct of an industry, but it is absolutely essential to the effective solution of great problems to which the national thought is turning; such as unemployment, greater efficiency in production, greater equity in the distribution of wealth and income, elimination of forms of economic waste, and greater satisfaction for labor in work, due to a fairer share in the responsibilities and rewards of industry.

*Difficulties to Be Met*

It will be freely recognized that there are great difficulties in the way of such a policy. They arise partly out of long years of suspicion and conflict, and partly from the fact that while there are great areas within which there is community of interest, there are others where interests are divergent. It may be expected that the first of these difficulties will yield gradually, and that confidence will grow as each side learns that the other can be trusted. Meanwhile there is need of a Christian technique of conflict in the areas within which there is frank divergence of interest, where clashes of opinion occur, or where more drastic differences may unfortunately find expression in open strike or lock-out. Fair men will still deal with one another in a spirit of conciliation, each endeavoring, in justice and sincerity, to understand the other's point of view and to take into account the very real problems which each faces. Christian men on both sides must guard their spirit and methods in such trying situations.

*The Hope of the Future*

The great hope of the future lies in constructive co-operation along practical lines of industrial progress, rather than

in the mere mitigation of the evils of conflict. Society is entering, slowly and painfully, upon an era in which highly developed methods of co-operation will displace the less scientific method of conflict. The technique of co-operation should be developed and applied increasingly to the immediate problems of industry and to far-reaching reconstructions of the social order. Toward these great objectives it is the function of the church to urge forward all men and women of goodwill.

While the churches are not prepared to advocate any particular system of industry, they ought to affirm, and do affirm, that the time has come for the reign of human equity and brotherhood in industry. They should endeavor to see what justice demands, what honor requires and what the Christian spirit dictates. That industry has a right to look to the churches for the creation and the encouragement of the co-operative spirit cannot be doubted by any one who accepts the mission and function of the Christian church, as defined by Jesus Christ and taught in the New Testament. The churches must make it clear now that they stand for an industrial order which is democratic in its ideal, humane in its methods and co-operative in its spirit.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of May

Synods	1924			1925			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$26,336.01	\$2,950.38	\$29,286.39	\$29,080.18	\$1,256.59	\$30,336.77	\$1,050.38	
Ohio	10,230.22	2,740.29	12,970.51	9,474.44	1,040.60	10,515.04		\$2,455.47
Northwest	439.60	3.00	442.60	159.20	20.35	179.55		263.05
Pittsburgh	4,888.00	125.00	5,013.00	13,111.16	322.65	13,433.81	8,420.81	
Potomac	8,187.16	1,069.76	9,256.92	7,803.14	1,100.96	8,904.10		352.82
German of East	850.76	12.00	862.76	1,052.53		1,052.53	189.77	
Mid-West	2,200.87	564.23	2,765.10	2,392.60	235.53	2,628.13		136.97
Annuity Bonds		1,500.00	1,500.00		5,300.00	5,300.00	3,800.00	
Bequests								
W. M. S. G. S.		2,329.82	2,329.82		3,585.34	3,585.34	1,255.52	
Miscellaneous		20.00	20.00		5,044.61	5,044.61	5,024.61	
Totals	\$53,132.62	\$11,314.48	\$64,447.10	\$63,073.25	\$17,906.63	\$80,979.88	\$19,741.09	\$3,208.31
						Net Increase	\$16,532.78	

Comparative Receipts for the Month of June

Synods	1924			1925			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$3,403.66	\$295.59	\$3,699.25	\$1,744.07	\$1,229.80	\$2,973.87		\$725.38
Ohio	85.60	621.25	706.85	3,044.33	768.89	3,813.22	\$3,106.37	
Northwest	314.04		314.04	189.61	43.58	233.19		80.85
Pittsburgh	1,717.50	282.84	2,000.34	1,050.00	850.00	1,900.00		100.34
Potomac	1,093.55	58.50	1,152.05	1,343.00	2,654.77	3,997.77	2,845.72	
German of East	315.00	10.00	325.00	651.86	40.00	691.86	366.86	
Mid-West	1,067.53	52.49	1,120.02	775.58		775.58		344.44
W. M. S. G. S.		2,340.52	2,340.52		2,298.03	2,298.03		42.49
Miscellaneous		1,113.00	1,113.00		1,025.29	1,025.29		87.71
Annuity Bonds		3,500.00	3,500.00		2,200.00	2,200.00		1,300.00
Bequests		2,022.38	2,022.38		2,992.45	2,992.45	970.07	
Totals	\$7,996.58	\$10,296.57	\$18,293.45	\$8,798.45	\$14,102.81	\$22,901.26	\$7,289.02	\$2,681.21
						Net Increase	\$4,607.81	



# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

GOD BE WITH YOU TILL WE MEET AGAIN!

IT was with a sad heart that we bade farewell to Dr. and Mrs. William E. Hoy, Mr. and Mrs. Nicolai Kiaer and their two lovely children, Ruth and Edele. For one year these dear friends were near neighbors, and our fellowship was very sweet. We have every reason to believe that the ties that have bound our hearts for years are stronger now on account of these frequent interviews and pleasant associations. That our dear missionaries, with forty years of service in Japan and China to their credit, should receive an ovation from the Churches during their visitations, is no surprise to us. The people appreciate their faithful workers in foreign lands, and they are glad to honor them for their work's sake. We feel very happy in knowing that we had some small share in making their furlough pleasant and profitable.

Ere these lines reach the eyes of our

readers, the Hoys and the Kiaers will be nearing the shores of China. There is where their hearts are, in spite of the unrest among the Chinese, and they were anxious to return to their work. We promised Dr. Hoy, as we bade him farewell, that the Church would not fail to provide the funds for the Huping Christian College buildings. *There is a special reason why the full amount of \$100,000 should be raised at the earliest possible date.* The three memorial buildings, in honor of the missionaries, Reimert, Winter, and Laubach, and Dr. Good, carry their own sacred appeal. We have all confidence in our people that they will heed it.

Those who contribute money and prayer toward Huping Christian College at the present time, will be helping to lay foundations in China that future generations will rise up and bless. We never



TAKEN ON THE MORNING OF THEIR DEPARTURE FOR CHINA

know the influence of a gift that flows from a liberal heart. If given in the name of Christ it has the promise of a rich reward.

It is deserving of mention that Mr. Kiaer is the son-in-law of Dr. and Mrs. Hoy, and that he is a Y. M. C. A. Secretary at Changsha, China. He has made a

most favorable impression on a large circle of new friends in America who are the better for having met him, and the two dear children have won a warm place in many hearts.

*And now, farewell, dear friends, and may the favor of heaven ever rest upon you and your work.*

## NEW LIGHT ON OLD CHINA

ONE of the hopeful signs of our day towards solving a most perplexing international problem is the interest taken by Americans in the financial and moral welfare of China. It is remarkable how much attention is being given, in the secular press as well as from the lecture platform, to bring about a better understanding between China and other nations of the world.

During a recent address at Chautauqua, New York, given under the auspices of the Commission on International Justice and Good Will, Dr. Charles K. Edmunds, author, explorer, provost of Johns Hopkins University, and former president of Canton University, China, gave a most illuminating address on "Some Recent Developments in Chinese Relations." We are sure our readers will be glad to know his views, and we give them in brief through the courtesy of the Federal Council of Churches.

"The day of foreign dominion in China is gone. A new basis other than coercion and strict insistence on so-called 'treaty rights' must be worked out. The task is extremely difficult but the price of failure is too terrible to contemplate."

"A spark in the Balkans started the World War. There is more than a spark in China already. China, Japan, Russia, Britain and France are all involved. America holds the moral leadership of the hour if she will use it. The situation demands immediate attention, impartial justice and indomitable goodwill."

"Extra-territoriality is the acute problem of today in China. . . . The problem of China is a world problem culturally as well as commercially."

"From the higher level of human development we may feel that the world

is destined to profit greatly by events in the Far East if they result in bringing China into the front rank of human progress, free to be herself, and free to join in making the history of the next hundred years, and to supplement, with all of good there is manifest or dormant in her, the strength and goodness of the West."

"When the Chinese invented the compass, they were not content with the four cardinal points, North, East, South and West, but added a fifth point called 'center' to indicate that it is just as important to know where you are as it is to know in what direction you wish to proceed."

"Let the West wisely exhibit a greater faith, a greater sincerity and a more equable spirit of equality in her future relations with the East."

"Secretary Kellogg has been advised by Dr. Alfred Sze, Minister of the Peking Government here, that China is anxious to have changes made in her treaty regulations and that she is ready to go ahead with the program outlined at the Washington Conference in 1921-22."

"Only swift action giving justice to China can remove the handle which Bolshevik forces now have. America should see to it that such justice is secured. She is party to the control of the Foreign Municipality of Shanghai. We might indeed in this case learn something from Russia."

"Except for the content of their message, the methods of the Soviet in China have not been essentially different from that of the Christian missionaries."

"There is no reason for Washington to decline to discuss any question the Chinese wish, but some other powers

*(Continued on Third Cover Page)*



## FREDERICK MISSIONARY CONFERENCE

SEVERAL hundred members of our Church took possession of the fine and commodious buildings of Hood College during the second week in July. It was good to be there, and to mingle with the young people who were eager to learn about the work of Missions. Capable leaders were in charge of the study classes. Prof. Paul M. Limbert gave a spiritual tone to the day's work by his inspiring Bible Hour talks. The Sunset Services had a most impressive speaker in Rev. W. Sherman Kerschner. Of the evening platform addresses we can only say that they were of an unusually high character.

The Conference of the Board of Foreign Missions with the missionaries was held from July 9-12. All the sessions were pervaded by the spirit of candor. There was much plain talking, but we are sure that both the members of the Board and the missionaries are of one mind that the Conference was of immense value. In these gatherings the problems affecting the inner workings of the Missions

are faced, and that explains the fine harmony that prevails between the Board and the Missionaries.

There was an urgent need for two teachers for our Miyagi College at Sendai, Japan. Fortunately, we were able to elect one of them at this meeting—Miss Elizabeth Suess, of Madison, Wis. Plans were also discussed for the erection of the Vornholt Memorial for which the W. M. S. G. S. are supplying the funds.

It is a custom to celebrate the Holy Communion with the Missionaries and the Conference Delegates on Sunday afternoon. The service was in charge of Dr. Charles E. Creitz and Dr. A. M. Gluck, the latter delivering a brief but very appropriate address. The farewell service was held on Sunday evening with a fine address by the President of the Board, Dr. Creitz, and the consecration prayer by Dr. Joseph H. Apple. The Secretary, Dr. Bartholomew, spoke the parting words and pronounced the benediction. May the blessings of heaven rest upon all of us.



AT THE MISSIONARY CONFERENCE, FREDERICK, MD.

## 1725—OUR CHURCH THEN AND NOW—1925

(Sermon delivered by Dr. Allen R. Bartholomew at the Annual Meeting of Philadelphia Classis, held in Pikeland Reformed Church, Tuesday, May 12, 1925, and printed by request.)

Job 8:7-8

*"Though thy beginning was small, yet thy latter end should greatly increase. For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers."*

## Part I

THERE is always danger that the glory of the past may die out in the rush of the present. The trend of the selfish mind and the bent of a busy age is to forget the ancient days and to neglect the former age. It is a sign of strength and a promise of growth when a denomination warmly cherishes the great days, the special events and the turning points in its history. Sacred, as well as secular, history clusters around its noble sires, its sacred places and its chief crises, so that we do well as pastors and people to mark, honor and celebrate the Two Hundredth Anniversary of the Reformed Church in the United States.

*Our Church is older than its name.* The early reformers, like the early Christians, did not adopt a name. "In fact, they had no idea that they were about to establish a separate Christian denomination. They did not imagine that their work could in any way break the succession of the ancient church." It was to *re-form* the old Catholic Church and not to *form* a new Catholic Church. The work of the Reformation was a leaven that could not be kept in a single place nor led by a single man. There was a general ripeness for the purification of the Church of God. Zurich, Geneva and the Palatinate became the centers from which the Gospel of grace rang out its tones of pardon and peace through faith in Christ Jesus.

When we speak of the Reformed Church we include all those denominations whose work began with the Reformation. Zwingli said, "I began to preach the Gospel of Christ in the year 1516, before any one in this region had heard the name of Luther." In answer to those who sneeringly said: "You must

be a Lutheran, you preach as Luther writes," he gave this as his reply, "I preach the Gospel of Christ, why do you not rather call me Christian?"

The Heidelberg Catechism is a child of the Reformation. This symbol of faith should be dear to the heart of every member of our Church. The spirit of the Catechism is mild yet firm, and those who have made an earnest study of it will never cease to prize its teachings. . . . In the first question and answer we have an epitome of the Gospel and the essence of saving faith. The heart of the Catechism is the Creed and the heart of the Creed is Christ.

Because the Catechism was a product of the Palatinate and taught the people the vital truths of the Gospel, that whole region became the arena for fierce persecutions. Our champions of the faith and defenders of the truth met with constant opposition. So violent became the conflict that many Christians who escaped death fled for refuge to our native land. Is there any other denomination that can show such a noble army of martyrs? It has often been said, and well said, that the Reformed Church is the Church of the martyrs. Her history is written in their crimson blood. Dr. Philip Schaff said: "The Reformed Church has sent more martyrs to the prison, the scaffold and stake in France, Holland, the Palatinate and England, than the whole Christian Church during the first three centuries in the Roman Empire. The blood of these martyrs was the seed of the religious liberty which we now enjoy."

Who is able to portray the struggles and the sacrifices of the pioneers of our Church in this country? These pious,



godly men and women were not only bereft of their homes, but also of their sanctuaries. Like the seed sown in the field, they settled all over our fair land. Pennsylvania became the chief settlement of our forefathers in the faith.

Is it any wonder, then, that the Reformed Church should have had a humble beginning in the New World? The membership was small and poor. It took many years before they could be regularly supplied with the means of grace. As early as the year 1720, however, John Philip Boehm, a schoolmaster, came to this country. He began to preach the Gospel, but not until the year 1729 did the Classis of Amsterdam authorize his ordination to the Holy Ministry. From the assembly held in his own house in Montgomery County sprang the old historic congregation which is known at the present time as Boehm's Church. Later on, Rev. Michael Schlatter came, and others in his train, to gather the few members into congregations, who were for years as sheep without a shepherd. Poverty is a most favorable condition for growth in grace. All great movements have had a humble origin. God usually employs men of lowly birth to carry out His plans so that no flesh shall glory in His presence. Fortune and fame our pioneer fathers had none. But they had faith in God. Faith gives wisdom to the mind and strength to the heart. It is not easily terrified, never says, "impossible," and never believes in failure. Men of faith will always succeed. They know of no despair in life. They believe a thing possible because they hope for it and they believe it attainable because they desire it. It was this faith that nerved our godly ancestors to set up the banners of our Church on the soil of the young Republic, and how well they did their work it will be the duty of these anniversary services to proclaim to the world. As members of the Reformed Church we should rejoice that the very trials and afflictions of our noble forefathers have brought us nearer to God in Christ Jesus our Lord. Yes, and through their struggles we have been taught that our only comfort in life and in death is that we belong in body, soul and spirit to our faithful Saviour Jesus Christ.

On account of the few scattering congregations, with long distances between them, it was impossible during the first quarter of a century to get pastors and people to work together in a united body, such as a Classis, or to develop a denominational spirit. This need soon became apparent, and through the efforts of Rev. Michael Schlatter, in the year 1747, a *Coetus* was organized in Philadelphia. Including Schlatter there were present four ministers and twenty-eight elders with an enrollment of twenty congregations. This was only a fraction of the Reformed Churches, for the records show in 1750 that there were sixty-three congregations in Pennsylvania. Besides these there were churches in New Jersey, Maryland and Virginia.

The annual meetings of the *Coetus* proved a real incentive to the progress of the infant Church. A sense of unity came to prevail among the congregations. There was a bond of union between them. They met face to face in annual session to share their joys and to bear one another's burdens. New congregations were organized and brought into fellowship with other congregations. A denominational consciousness came to manifest itself and there was a protection to the weaker congregations from falling a prey to the sects.

*Until the year 1793*, our churches were under the oversight of the Synod of Holland. We should never forget the fostering care of the Mother Synod. From Holland came not only a goodly number of ministers in the first century of our Church's existence in America, but also much financial aid for the support of the work here. In a true sense, we were a foreign missionary church dependent for help upon our friends across the sea. Time came when it was felt that the Reformed Church in the new world should become self-supporting and self-governing and self-propagating. To this end the ecclesiastical relations were severed, our independence declared, the *Coetus* became independent, and merged into the Synod of the Reformed (High) German Church in the United States of America in 1793. "Nothing like it was ever done before, and nothing like it can ever be done again." It was to our



Church what the Declaration of Independence was to the nation. The first Synod met in Lancaster, Pa., with twenty-two ministers; one hundred congregations with a membership of eleven thousand six hundred and eighty. Besides, there were thirteen ministers, seventy-eight congregations with a membership of four thousand, not under the control of the Synod. There was a total of thirty-five ministers, one hundred and seventy-eight congregations and fifteen thousand six hundred and eighty members.

This Synod continued as the only judicatory of the Church until 1819, when the territory was divided into eight Classes. In 1824, the Ohio Synod was organized and thus congregations in Ohio and adjacent states were united under a new body. These two Synods continued as independent bodies, with a regular exchange of fraternal delegates, until 1863, the year of the formation of the General Synod.

Whilst our Church has always been a strong advocate of a ministry "apt to teach," it is a very strange fact, that for one whole century from 1725 to 1825 we had no Theological Seminary in this country. We were dependent for our best ministers upon the Fatherland. However, it soon became evident that the Reformed Vine could not flourish on the new soil without a school of learning. Many earnest and devout souls awoke to this consciousness, and in the year 1817, at the Synod at Yorktown, Pa., steps were taken to establish a Theological Seminary. It took eight years longer to realize this fond dream. For reasons difficult to understand or appreciate, there was a halting when the momentous question was put to a vote at the meeting of the Synod at Bedford, Pa., in 1824. In fact, the result of the election was a tie, and to the eternal honor of the President, Rev. William Hendel, of Womelsdorf, Pa., he arose and under a deep sense of his responsibility gave the deciding vote in favor of the Seminary. He said, "Ich stimme für das Seminarium." I vote for the Seminary. From that moment our school of the prophets was a reality.

In the year 1825, the Rev. James R. Reily, an earnest worker in the Church, went to Europe to gather funds and books for the Seminary. He was successful. The first gift on record came from a child. It was only 48 kreutzer or about 20 cents, but the offering was none the less acceptable. A considerable amount of the contributions was in jewelry—the gifts of Christian women. About six thousand dollars in money and over five thousand valuable books was the reward of his long journey. Probably never before or since did the Old World show a more lively interest in the spiritual welfare of her children in the New World. It is one of the brightest pages in her history and an honor to her name.

The first home of the Seminary was at Carlisle, Pa., under the sheltering care of Dickinson College, at that time a Presbyterian institution. It did not remain very long at Carlisle. A few years later, this ark of sacred learning was borne to York, and afterwards found a resting place at Mercersburg for thirty-four years. In the year 1871, the Seminary was removed to Lancaster, Pa., where it has been creating a silent influence in the community, on the College students, and doing a noble work for the Church of our fathers.

One of the earliest Boards in our Church was that of Beneficiary Education. This Board was meant to assist worthy young men in their preparation for the Christian ministry. Then as now, very few sons of wealthy parents were willing to enter this holy calling. In order that the ranks of the ministry may be kept up it is important to support this strong arm of the work of the Church. The same is true of our Board of Sustentation and Relief. If we expect to maintain the efficiency of the sacred office, we must see to it that they who serve at the altar are assured, at least, a respectable living. One of the drawbacks in the way of attracting capable young men into our Seminaries is the fact that inadequate salaries are paid them, with little or no hope of any pension in sickness or old age.

*(To be continued)*

(Continued from Page 342)

give my tenth or more to the work of the Church as part of my money pledge."

"Now that all my questions have been answered," said the teacher, "if there is anyone who has anything to say about the lesson, or if anyone wishes to make a confession of Stewardship who has hitherto not done so, he may do so now."

James, who had remained silent up to this time, but who had listened attentively to the discussion, rose quickly to his feet and said, "When I came to this class this morning I did not know that I was the servant of anyone. I did not know the meaning of the word Stewardship and it puzzled me so much that I decided to come and find out about it. Now I am glad that I came and wish to make an acknowledgment of my Stewardship to God."

## BOOK REVIEWS

(Continued from Page 368)

*The Negro Around the World.* By Willard Price. Published by George H. Doran Company, New York. Price, 75 cents net.

The pictorial maps, by George Annand, add much of interest in this compact summary of world-wide information about the Negro race. The study of races, with their special conditions, is becoming increasingly important, and it is fortunate that such a well-done work is now available. Mr. Price has written with sound sense and a degree of impartiality; he

has studied his subject well, in each country. Even the statistics breathe the romance of the Negro's climb from savagery to citizenship. Emphasis is laid on the rapid progress in America since emancipation. It might have been only fair to mention the fact that the Negroes of the South had often the opportunity of learning to read and write, and were generally given a fair chance in religious training, which placed them much further on than in any other body of people in bondage. This book represents the results of extensive travel and a close study of one of the most important questions of the present day. A good book for group study.

*Islam in Africa.* By Godfrey Dale. Published by the Society for Promoting Christian Knowledge, London. The Macmillan Co., New York. Price, \$1.

To any student of the Moslems and the Koran this book will be most helpful. Many of the monthly magazines of the present day contain stories and articles which bear upon Moslem lands and customs, and this one-time distant portion of the globe is daily coming nearer and more in touch with modern conditions. Many years of experience in East Africa provided the author with a vast knowledge which he has put into concise form. He worked where Islam is most aggressive and where the Christian missionary meets discouraging ignorance and appalling superstition as well. Missionaries to Moslem lands will find this small book a great help in starting them on a study that must be undertaken if they hope to meet with any measure of success. They must be prepared to discuss the faiths when they encounter the followers of Mohammed, who are well grounded in their belief and able in argument.

## DEN-EN-TOSHI

THE Chinese are said to believe that evil spirits can move only in straight lines; therefore the streets in their towns and cities are full of turns, so that people may be able to elude their invisible enemies. It would seem that the same idea formerly governed the laying out of streets in Japanese towns and cities also.

In Tokyo the streets as a rule have no names. It is the *chō* or large sections of land that are named. There are numerous instances of people living on opposite sides of the same nameless street, but in *chō* of different names. The *chō* are irregularly subdivided into *banchi* (numbered plots of ground), upon which often stand numerous separate dwellings distinguished by *go* (sub-numbers).

Often the various houses within the same *banchi* have no individual numbers. For instance, formerly our own address was No. 93 Tani-*chō*, and visitors had considerable difficulty in finding us, for Tani-*chō* was quite extensive and the number 93 was common to many houses! Under these conditions, trying to find a Tokyo address, especially at night, is as good an exercise as solving a cross-word puzzle.

In the process of modernizing herself, Japan is improving the laying out of streets and the numbering of houses. For example, the authorities of the town Urawa, capital of Saitama prefecture, have had a large tract of unoccupied land surveyed and laid out with streets cross-



ing at right angles. This new part of the town is being rapidly filled with a good class of Japanese residences and it is rapidly becoming the best part of the community. Our Mission has leased one of the best located lots in that section. Another example is the new suburb of Tokyo called *Den-en Tōshi* ("Garden City"). A certain stock company acquired a large tract of land at a place called Chōfu, situated on a fast suburban electric car-line, and divided it into building lots. Streets run according to a well thought-out plan and the new Garden City is developing rapidly. It is really astonishing how many fine Japanese homes, mostly in Western or semi-Western style, have been erected.

The pastor of our Kanda Church, Tokyo, now lives in this newly created Garden City. The Mission bought a moderately sized lot here when prices were reasonable, and on it erected a two-story parsonage largely in Western style. The building was among the first to be erected, but many more since then have been put up. Among others, a goodly number of Christian families have acquired homes at Garden City.

In due time, Rev. Kunio Kodaira, the pastor of Kanda Church, started a Sunday School in his new home, being assisted by several members of his congregation. The accompanying photograph was taken Sunday afternoon, March 8, 1925, by a neighbor, on the occasion of a visit to the Sunday School by the missionary-in-charge and Prof. F. B. Nicodemus, of North Japan College, who happened to be in Tokyo at that time. Beginning at the left-hand side of the picture, the adults are: Mr. Chikaraishi ("Strength-stone"), a very active member of Kanda Church; Prof. Nicodemus; Pastor Kodaira (holding child); Miss Furukawa ("Old River"), also a very active member of Kanda Church; Mrs. Kodaira; Henry K. Miller; and Mr. Misawa, a member of Kanda Church Consistory. A mere glance at the faces of the children is sufficient to prove that they are above the ordinary. The missionary-in-charge was interested to note that only two of the children attending the Sunday School session wore Japanese clothes! He was also gratified at the intelligent answers some of them gave to his questions.

(Continued on Page 380)



A NEW APPEAL FOR CHAPEL FUNDS FOR JAPAN



## THE CLIMAX AT THE FOREIGN MISSIONS CONVENTION

[ED. NOTE: Originally a part of a thrilling report in the *Universalist Leader* of Boston. We quote it from *Missions*.]

NOW for the climax, the thing which struck me so forcibly. I had about given up hope that anything of the kind would happen. It came suddenly and unexpectedly at last, as things of the kind usually do. It happened Sunday night. The Auditorium was packed. Two major addresses were on the calendar—one by the Rev. V. F. Goodsell, D.D., of Constantinople, and one by the Rev. Samuel Zwemer, D.D., of Cairo, both of them men of recognized ability and authority. In studying the program for the evening, I noticed the following seemingly unimportant sentence sandwiched in between the prayer and the first of the two speeches for which I was so keen: "Testimonies by missionaries under appointment on 'Reasons Why We Go As Foreign Missionaries.'" I attached but little significance to this interpolation in the regular order of events and found myself hoping that the testimonies would be few in number and short in duration. I certainly was not prepared for what happened, and I never dreamed that in these testimonies I would find the thing that was to strike me with such telling effect. But it was in this connection that the supreme moment of transfiguration came as with the rushing of a mighty wind.

Three "under appointment" told their stories—two young men and one young woman. Almost before I knew it the preliminary hymn and brief prayer were out of the way and these young people were having their say. I do not remember their names and they were not recorded on the program. They did not speak longer than six or seven minutes each, but the effect of what they said and of the spirit back of it, was the most electrical experience I have ever felt or witnessed. First we heard from one of the young men. He was, in bearing, upstanding, clean-cut and alert. He goes to the Orient to serve as an educational missionary. "My going as a foreign missionary," he began, "is not unusual. It is the natural thing for me to do.

Some things here at home make it hard for me to go. I see so many expensive churches going up in my own land, costing huge sums of money, complete in equipment from chimes to gymnasium, but without a particle of vision beyond themselves. They are like lighthouses with no light in them. Christian America is too slow in actually Christianizing herself in industry, business, politics, education, finance and diplomacy. The solution of our economic problems is in the Orient, but we can never solve them over there until we solve them over here. We turn more Chinese men into infidels in one year in our American universities than we win to our Christian faith in China during the same length of time." You felt the tenseness of the atmosphere in the auditorium. You were stunned by the young man's courage and inspired by his depth of consecration.

That was a good start. In a flash the presiding officer was introducing the young woman. To my surprise she turned out to be the daughter of Mr. Goodsell, already mentioned as the first major speaker of the evening, and a life-long educational missionary to Turkey. The two were on the platform together, father and daughter. Beautiful and charming to an unusual degree, highly educated and richly endowed, she faced the great audience with ease and grace. Graduating from Wellesley College last June, she gives her life to the work to which her distinguished father has given his before her. Had she chosen to do otherwise and to stay here in America the road to ease, wealth, luxury, favorable marriage and social prominence would have been wide open to her. She made no mention of these things; you sensed them yourself. What she said did not consume more than three or four minutes, but words cannot describe the spiritual vibrations that went through that great throng as she quietly gave utterance to what was in her soul. "I don't want any one to feel sorry for me because I am the daughter of a mission-

ary and was born in Turkey, have always lived in Turkey, and will go there to serve. I am thankful that my childhood days were spent in this far-away land and I here and now acknowledge my debt of gratitude to my father for the background of my life for which he has been responsible. I am proud of the life he has lived and I am proud to follow in his footsteps." The hush that came over the house and into your own heart as this beautiful girl said her last word and then went over and sat down near her father, no one will ever adequately portray.

We were soaring every second, but we had not yet reached the pinnacle. We were to go still higher. The girl who had so completely claimed our hearts was no sooner settled in her chair than the second young man, a doctor, who goes to China as a medical missionary, was before us telling his story.

Allow me to change the tense in putting before you the remainder of this picture. In a word, I want you to sit with me and see with the eyes and hear with the ears of one actually present on the scene of action.

The young man before us is a product of the great western prairie lands, just east of the Rocky Mountains. He is about six feet tall and bears the stamp of an athlete. A Phi Beta Kappa key dangles from his watch chain. He carries in his head all that this key of Knowledge and scholarship implies. He is a university and medical school graduate and is already started in his practice. You know as you listen to him and watch him that here in the United States he would make his mark as a skilled physician and surgeon. You are sure he is a man who with experience would carve out a career for himself similar to that of the famous Mayo brothers in Rochester, Minn. He is a talented public speaker. His mentality is incisive. His choice of English is clean-cut, his elocution is flawless, his voice is pleasing and powerful. Words come from his lips like bullets from a machine gun, but there is a thought of cannon ball proportions behind each word. As he speaks you feel yourself rising out of your seat

as though lifted by some mysterious but irresistible force. You feel that the whole assemblage about you is being lifted along with you.

"I am going to China as a medical missionary because I feel that is where I must go if I am to be true to myself. I did not feel this way until I went to a Y. M. C. A. Convention in Omaha. There I met Jesus Christ. There I faced the questions, What shall I do with my life? I decided to go to some field where doctors are more sorely needed than they are in this country. We are not short of doctors in America. There were twenty-seven applicants for the position I resigned from to go to the Orient. Three of my brothers have passed away. I am now the oldest son. When I told my mother I was going to China where I am so seriously needed as a Christian medical missionary, she replied, 'I am glad.' I think of this mother of mine sick on one side of the state of Kansas with the only doctor available on the other side of the state. I am going to a province in China as large as the state of Connecticut in which there is only one doctor, or will be w' in I get there. Why do I go to China? He put the question as a challenge. Glibly we pray 'Thy kingdom come, Thy will be done on earth as it is in heaven.' How dare I repeat those words as a solemn petition? Have I any right to utter them unless my own life, all of it, or at least ninety-five per cent. of it, is devoted absolutely to bringing that kingdom to pass on this earth? I have no right and I dare not pray these words any more unless my life squares with them."

With these ringing words he took his seat.

Slowly the audience came out of the spell that had been cast over it, but not to forget it. I cannot carry that gripping scene to you in cold print. If you catch a glimpse of it something has been done. I went to my room that night inspired, humbled, challenged, and saying to my companion: "They are doing just what President Coolidge told them to do. They are sending their best, and, best of all, the best are ready to go."

## BOOKS FOR MOHAMMEDANS

In Cairo, missionary societies are undertaking a most valuable work in the provision and distribution of Christian literature for Moslems. The Cairo office is to be a clearing-house, in touch with every part of the Moslem world, for ideas and manuscripts, receiving them from one field, translating them into English, to be sent to other fields for retranslation into the local tongue. For example, if a book is found useful in Morocco it will be sent to Cairo and translated into Eng-

lish. Then if missionaries in Persia or Java want a book on the same subject they will write to Cairo and receive the English manuscript to be translated locally into the respective languages in which they are working.

Moslems, people of a book, the Quran, have a traditional respect for the written word. The importance of Christian literature for them cannot be argued.—*Bible Lands.*

## THE GROWTH OF MISSIONS

*Mayme C. Schoedler*

HAVING been able to attend the Conference on Missions held by the Women's Interdenominational Missionary Union of Baltimore and vicinity recently, I was impressed with the assurance that the Missionary Spirit is growing and deepening and widening, since fifteen different denominations were represented, including our own beloved church.

Mrs. J. Riley Bergey, of the Third Reformed Church, Baltimore, was the gracious presiding officer. The morning session was given over to four distinct missionary groups as follows: Group I, "The Planning of the Monthly Missionary Program," leader, Mrs. H. B. Kerschner, Philadelphia; Group II, "The Responsibility of the Missionary Society to the Church and Its Young People;" Group III, "The Relation of Home and Foreign Missions to International Problems," led respectively by Miss Grace Farrel, Baltimore, and Miss Frances Seth, Bryn Mawr; Group IV, "How Can the Missionary Activities of a Church Co-operate with the Y. W. C. A. and the W. C. T. U.," leader, Mrs. Wm. McDowell. All of these were highly praised by all present. At 12.30 P. M., 180 ladies sat down to luncheon.

The afternoon session opened at 2.30 P. M., with the devotions by Mrs. John Sippel, Baltimore. A heart-searching address was delivered at length by Mrs. Wm. L. Darby, of Washington, D. C.

The purpose of this article is to con-

sider the notable fact that the most intelligent and consecrated women today are interested in this great world-wide cause. Truly the day has come when the best mind and thought, effort and activity are not only given to politics, current events, etc., but to the *supreme task* of all, the giving of the Christ, who reigns over all, to the world.

We dare not secularize religion. Nay, we must Christianize all things. This is the heaven to transform the world and the coloring all things else need. Missions today attract attention and arrest the thought of even those who aforesaid held aloof. The best was given for us and we should go forth conquering and to conquer.

When public opinion leaves its impress on the world that it is not in a hopeful state, our remedy lies in Missions. When ethics says, "You ought to live again;" when science says, "You may live again;" when unbelief says, "You will not live again;" Christ says, "Because I live ye shall live again." These four thoughts, as given in an address by Dr. A. S. Brown, made one feel that the crux of the Missionary work is its hope. "I will put all things under my feet." What a comforting thought! Thus Missions remove doubt and fear and put hope in their place.

Christian women have taken a stand and they wield a powerful influence for the church, state and, above all, the home. Homes today need Jesus as the Guest,



and Jesus would fain enter many a home. Today, when woman may enter the arena of public life, when every avenue of activity is open to her, she should not forget the two highest pedestals from which her light may shine farthest and brightest, are the church and the home.

The address by Mrs. Wm. L. Darby, of Washington, D. C., was a masterpiece, on the striking theme, "The Giant Octopus," namely, "Mormonism." Though its founder is dead, his tenets are taught and the tentacles of his faith, as it were, reach far out and have taken firm root. We hope the 1500 Mormon Missionaries may soon be won for Christ and use the same zeal in the cause of the risen Lord. Japan bars out Mormonism and surely America will put on her full strength to wipe out this evil so harmful to the spread of the only true religion. It is a rebuke, perchance; at least a challenge to rise up and take possession and fear no giants in the land.

Much good is accomplished as we learned from this notable gathering of women, but we need to move mightily forward like a great army. Jesus yearns for every heart. When His mission on earth was accomplished and He became

one with the Father in very essence once more, He returned as He said. Yes, after the ascension, He returned in ten short days and He has come then and is here now, waiting and longing to enter all hearts that will make room, waiting to control sweetly all lives, waiting to hallow all spheres of service. His spirit the world needs more than ever before.

The God-Head—God the Father, God the Son and God the Holy Ghost is the need of the world; the Father who loves and pities; the Son, through Whom by faith and repentance we may come to the Father; the Holy Ghost who convicts of sin and by His workings in us brings forth the fruits of the Spirit, and is it not true also that by the fruits of the Spirit ye shall be known?

We have a strong faith in Missions for this is its work. We have a strong, firm hope for He said, "Lo, I am with you always, even to the end of the world." I AM with you. Yes, He is here, the never-failing Christ. Shall we fail Him? Nay, we will fling wide the banner 'til all flesh shall see and taste that He, the Lord, is good.

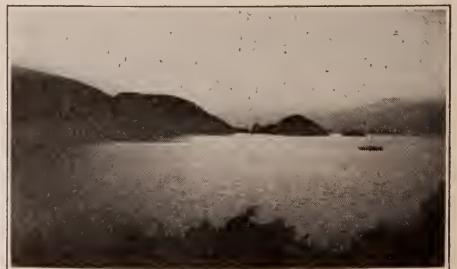
Baltimore, Md.

### THE LADY OF THE TUNG TING LAKE

The spirits of the Tung Ting Lake are very tricky and they have a bad habit of borrowing boats. A boat at anchor will suddenly cast off its anchor and go scudding over the lake at a great rate, regardless of winds. For this reason owners of new boats always make a model of their boat and deposit it at the temple on the island just opposite Huping. They hope by providing the spirits with boats they will not disturb the large boats.

Once upon a time a man by the name of Lin was returning home after having failed in his examination for his M. A. degree. He was lying on the bottom of the boat in a drunken stupor. The boatmen heard beautiful strains of music and tried to waken Mr. Lin. Failing in this they ran down into the hold of the boat and hid, for well they knew the spirits were around. After some time Lin awoke and heard the beautiful music and was conscious of a wonderful permeating

odor. Cautiously he opened his eyes and saw that the boat was crowded with beautiful girls. He perceived that something strange was going on and he pretended to be asleep, but all the while he was watching. Among these beautiful girls was one more beautiful than the rest. She stood near Mr. Lin's head and he saw that her feet were not so long as his finger, and they were encased in stockings the color of the kingfisher's feathers and her shoes



A VIEW OF TUNG TING LAKE

were of purple satin exquisitely made. He reached out and took hold of her to see if she were a mortal and in doing so tore her stocking. She tripped and fell on her face and then some one in authority asked what the trouble was. On being told, he ordered Lin's head to be taken off.

Mr. Lin was then bound and upon getting on his feet he saw a man sitting with his face to the south and dressed like a king. He decided to use a little strategy to save his head, so he ventured to address the king. "Sir," he said, "the king of the Tung Ting Lake was a mortal named Lin; your servant's name is the same. His majesty was a disappointed candidate; your servant is the same. His majesty met the dragon lady and was made immortal; your servant played a trick on this girl and he is to die. Why this inequality?"

The king, pleased with the cleverness of the fellow, ordered him to be unbound. He told him to compose an ode upon a lady's head-dress. After waiting a half day the ode was completed and the king ordered wine to be served and a feast prepared for Mr. Lin. In the midst of the feast a man came and said that the register of the names of those who were to be drowned was ready. Two hundred and twenty-eight names were reported.

The king then gave Mr. Lin an ounce of gold and a crystal level, such as carpenters and masons use, telling him that the level would preserve him from any dangers he might encounter on the lake. At that moment the king's horses and retinue arranged themselves upon the surface of the lake, and as the king stepped into his sedan chair, they all disappeared from view.

The boatmen soon appeared on the deck and the boat was on its way north when a big wind arose and the boat was in danger. Mr. Lin sat in the middle of the boat with the crystal level in his hands and the boat safely rode the waves and in due time arrived at Wuchang.

While in Wuchang Mr. Lin heard of an old woman who had a girl to sell. She refused to sell to any one who could not produce a crystal level to match one in her possession. Mr. Lin hurried to the old woman's house and told her that he

had a crystal level, but did not know if it would match hers or not. On comparing the crystals, they were found to be a perfect match. The young girl was brought in and her peerless beauty almost overcame Lin. The old woman told him to go and bring the bridal chair to remove the girl to his boat, but he must leave his crystal square as a token of his sincerity. He did not like to do this but there seemed no other way, so he ran quickly and returned with the chair to find the old woman gone. He inquired of the neighbors where she was, but as no one seemed to know he turned his steps toward the river. On the way he met the old woman who said she had already escorted the girl to his boat and that he should return to the boat and start on his journey home. When he arrived at the boat he was met by Chih Cheng and as he looked at her he saw that she wore stockings the color of the kingfisher's feathers and that her shoes were purple satin. "Are you the lady of the Tung Ting Lake?" he inquired. She smilingly assented and said that the man on the boat was the king of the Tung Ting Lake and that he was pleased with Mr. Lin's cleverness and wanted to bestow Chih Cheng upon him she had to return home and gain the queen's consent. "I have now come at the queen's command." Lin was highly pleased and washing his hands, burnt incense, with his face toward the Lake as though it were the imperial court, and they went home together.

When Mr. Lin had occasion to go to Wuchang after that, his wife begged to go along and pay a visit to her parents. When they reached the Tung Ting Lake she took a hairpin out of her hair and threw it into the water. Immediately a boat rose from the water and Mrs. Lin stepping into it was immediately taken from their sight. On Lin's return he waited on the prow of the vessel for his wife and he soon saw a house boat approach. From the window of the boat he saw a beautiful bird fly. This was Chih Cheng, his wife. Then some one handed out from the same window gold and silk and precious things, all presents from the Queen. In this way Lin soon became a very rich man.



## BOOK REVIEWS

*Stranger Than Fiction.* By Lewis Browne. Published by the Macmillan Company, New York. Price \$2.50 net.

This is indeed a strange book. It certainly finds no intimate companion as it lies on the table of the book shop. The only complete one volume history of the Jews of any kind in the English language at the present time, it should find many readers. The history of these unique people affords variety, romance, and interest of all kinds. It seems that nothing is left untouched that could be compressed into the limited space of a 350-page book. A glossary and an index are supplied. The author is undoubtedly able. Yet one cannot feel that his estimate of the prophets will quite meet with approval of devout and intelligent Jews. Nor that his words concerning Jesus Christ will fall upon welcome ears, when read by sincere Christians, whether Catholic or Protestant. The illustrations and charts, with which the book is plentifully supplied by the author's own talent, are very unusual and ingenious. One feels that the better part of the book is the latter part, when the writer is dealing with more recent dates than Bible times.

*Today's Supreme Challenge to America.* By Rev. James Franklin Love, D.D. Publishers, George H. Doran Company, New York. Price \$1.25 net.

Here is a clarion call to the Christians of America. With arguments that are irresistible, Dr. Love sets forth, in his usual trenchant style, the great opportunities for world service in this day and generation. Such are the conditions, social and economic, as well as religious in the world, that it behooves the churches of America, with their boundless wealth and power, to prosecute the work of Christian Missions with greater zeal. No one can read this earnest appeal from one of the prophets in this modern age without an urge to go with the Gospel of Jesus into all the world. "It is the readiness of the world as well as its needs that make up the urgency of the hour for Foreign Missions."

*To Be Near Unto God.* By Abraham Kuyper, D.D., LL.D., late Prime Minister of the Netherlands. Publishers, the Macmillan Company, New York. Price \$3.00.

This splendid volume is a translation from the Dutch language by Dr. John Hendrik de Vries. It contains a brief sketch of the author. There are 110 short meditations, rich in thought and fervent in expression. One high motive in writing these wonderful expositions of Scripture texts, the author tells us, was the ruling passion that in spite of all worldly influences, God's holy ordinances might be kept in the home, school and state, to impress the minds and hearts of the people with the truths of the Holy Bible. Those who wish a real help for private devotions and a safe guide to faith and practice will find here a rich mine of valuable information.

*The Man From an African Jungle.* By W. C. Wilcox. Published by the Macmillan Co., New York. Illustrated. Price \$2.50.

It would be difficult reasonably to praise this book too highly. The style of the author might be envied by a writer of pure romance; at the same time the reality of every incident and experience impresses the reader with a feeling of taking part in some way in the drama of the jungle. There is a vivid picture of the inhabitants of this strange, dark land. Characters are finely drawn. There is a genuine love story, the pathos of which is seldom surpassed; either in actual experience or in the imagination of an author. The tale is so well told that one devours it with avidity, until the tears come, perchance, and one catches the breath. Adventure, humor and humanness are encountered on every page. Then at last it remains one of the finest missionary books that any library can procure.

*Tibetan Folk Tales.* By A. L. Shelton. Published by George H. Doran Co., New York. Illustrated. Price \$2.00.

Quite recently we received that interesting book, "Shelton of Tibet." Those who read it will be glad of these tales, and both old and young who read them will find them very fascinating. One fine road to take for understanding a strange people is to read their folk lore, and it is fortunate that some missionaries have the aptitude for getting this sort of literature in shape for our pleasure and enlightenment. Out of long years of intimate touch and study of these folk on the "roof of the world," Dr. Shelton was able to tell of these stories which possess an exotic flavor and a delicate and whimsical fancy rarely to be found. The illustrator has happily caught the strange atmosphere of the land and its people in her pictures. Mrs. Shelton selected and arranged the material for this volume after the tragic death of Dr. Shelton at the hands of Tibetan bandits.

*Mountain Peaks In the Life of Our Lord.* By William Bancroft Hill. Published by Fleming H. Revell Co., 158 Fifth Avenue, New York. Illustrated. Price \$1.50.

If one has not had the advantage of a visit to Palestine, a book of this nature is most acceptable. If one has been there, it is even more helpful as a reminder of the land where Christ's footsteps have trod, and of the wonderful hills which He ascended, and the scenes of His meditations, prayers and conquests. Dr. Hill says, "When I first made a pilgrimage through Palestine, I was impressed with the fact that most of the great events, the mountain peaks in the life of our Lord, took place on some hillside or mountain top." In this very able book he has described those hills and scenes, in such a clear way that one goes along with him intimately, following in the footpaths of Christ. It is a most helpful book for all, ministers especially.

(Continued on Page 361)



# The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,  
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## DISTRIBUTING "FLAG CODES" IN THE SOUTH SEA ISLANDS

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ON the remote Islands of the South Seas, in New Zealand, Australia, and on a great ocean liner of the Pacific, Mrs. C. K. Weaver, of Easton, Pa., Girls' Missionary Guild Secretary of East Pennsylvania Classis, found some unusual experiences as she interested herself in distributing copies of "The Code for the Correct Use and Care of the Flag of the United States." The flag that goes with the missionary, the merchant, the trader, the ambassador—the flag that gives protection when weapons are useless—had become, in some hands, an emblem to attract trade, a decoration, a drapery, etc. These abuses of the use of the flag led to the National Flag Conference called on Flag Day, June 14, 1923, in Washington, D. C. The Conference was composed of delegates from the principal National patriotic, fraternal, educational and civic organizations. At this time the "Code for the Correct Use and Care of the Flag of the United States" was adopted. Since then thousands of copies have been distributed and the distribution has scarcely begun.

Coming back to our Guild Secretary. We see her starting on her long winter journey. Part of her baggage is made up of bundles of "Flag Codes." As a member of the Daughters of the American Revolution Committee for the Distribution of the Codes she has planned to visit the consulates wherever her journey shall lead.

A cordial reception was accorded at every interview; some of our Consuls had seen copies of the Code, others had not, but every man expressed satisfaction to have copies of the adopted Code. Especially in the island possessions of countries other than the United States, our Consuls are frequently called upon to stand for the correct use of our flag.

One of Mrs. Weaver's most interesting experiences came on the homeward journey. On an American steamship line, the last night on board is called "The Captain's Dinner and Dance." There is a formal dinner with toastmaster, speeches, music. Back of the captain's table, a large United States flag, extending almost the width of the ship, was so draped in the middle as to show the ensign of the ship. At the close of the evening when our Secretary expressed to the captain her pleasure for the evening, she told him some of her experiences as she visited our consulates in the remote corners of the globe. He requested a copy of the Code.

When the passengers went into the dining saloon at 9 P. M. for the dance the flag was straight across the saloon without any drape.

Someone probably asks "What has this to do with missions?" "The Bible follows the flag." Where the flag is respected our ambassadors for Christ are safe.

## I CANNOT AFFORD TO GO TO COLLEGE

Should "I Cannot Afford It" stand between you and a higher education—only that and nothing more—an opportunity to surmount the difficulty lies in the offer from the W. M. S. Pittsburgh Synod. The following little historical sketch of the Scholarship Fund holds many possibilities for the ambitious girl. "The Woman's Missionary Society of

Pittsburgh Synod of the Reformed Church in the United States at the annual meeting held in Sommerset, Pa., September 26th-28th, 1922, decided to raise a Five Thousand Dollar Scholarship Fund, the interest of same to be used to aid in educating worthy young women for Christian work. The aim was to complete this fund until the meet-

ing of the Woman's Missionary Society General Synod in 1926. It is now thought possible to complete the fund by September 1st, 1925, with a surplus large enough to give aid to some young woman during the coming school year. The Executive Board of Pittsburg Synodical earnestly desires to put this fund to practical use as soon as possible.

Any young woman within the bounds of Pittsburg Synod who desires to use this fund during the year 1925-26, beginning September 1st or 15th should write at once to Mrs. H. D. Hershey, Irwin, Pa., chairman of the Student Aid Committee of the Woman's Missionary Society of Pittsburg Synod."

#### NEWS AND NOTES

**I**N a letter dated on Mother's Day, May 10th, Miss Aurelia Bolliger writes from the Miyagi Girls' College, Sendai, Japan, "The Imperial Family celebrates its Silver Anniversary today. All the schools were required to hold congratulatory exercises in recognition of the occasion." "The newspapers have commented on the co-incidence of this being 'Mother's Day' in Christian countries. Japanese Christians are using the occasion to emphasize monogamy, following the emperor's example. He is the first emperor whose conduct could be imitated in this respect."

\* \* \*

The appointment of Miss Ting Chu Ching as national leader of the Y. W. C. A. of China is an interesting incident in the involved study of where to place responsibility in foreign missions. The appointment is in keeping with the Y. W. C. A. policy of promoting local leadership in foreign countries where the Association is at work.

Miss Ting will head a secretarial staff of fifty-four Americans, sixty Chinese and a small number from other countries.

\* \* \*

Miss Anna M. Jillson, Christian worker in the Japanese Mission, sends the interesting item from San Francisco. "A Junior Christian Endeavor Society has come into being at the Japanese First Reformed Church of San Francisco, and a finer group one never saw. To date there are ten girls in the society and we are mid-way in a six weeks' contest to win new members. The one who wins the most new members will be awarded a gold C. E. pin and a party is being planned for the occasion. We are planning great things for the summer—how can one help it with such a splendid group?"

Miss Helen Ammerman, home on furlough from Yochow, China, gave an address at the 31st Annual Convention of the Woman's Missionary Society of Clarion Classis held at Squirrel Hill, June 18 and 19.

The program was further enriched by the presentations of "Topsy Turvy," by the Mission Band of Rimersburg, under the direction of Mrs. Edgar Armagost, and the pageant entitled "Golden Lotus," by the Squirrel Hill Missionary Society.

On the evening of June 18th, Rev. M. N. George, of Punxsutawney, delivered the address.

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Mrs. W. E. Lampe, of Philadelphia, has written the prayer for the month of August in the Prayer Calendar.

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Nothing more heartening has come to our attention in a long time than the account of the Hungarian Woman's Missionary Society of Buffalo. We have taken the privilege of quoting it from a letter written by Mrs. F. W. Engleman, of Buffalo, N. Y.: "Now I must tell you of something which fills my heart with joy. Last evening I found it again possible to attend the meeting of the Hungarian Missionary Society, Rev. A. Urban, pastor. It was one of the most inspiring meetings that I have had the privilege of attending. A number of Hungarian pastors were having an evangelistic conference in Rev. Urban's Church and four of these ministers besides Rev. Urban attended the Woman's Missionary Meeting. About twenty Hungarian women were present. A good program was presented. After the program the visiting pastors were invited to speak and each speaker expressed his interest in the Woman's Missionary Society."

Mrs. Engelman further tells us of a "shower" of thread, needles, etc., for Mrs. Hoy's industrial work and says the members of the society appreciated the visit from Mrs. Hoy.

The Program Packet is being used by the society. The leaflets, etc., are translated from the English into Hungarian by the President's two daughters, the Misses Newburg.

\* \* \*

In the issue of August, 1924, the article "Where Oriental Problems Press" features the unusual services of two volunteer workers in the Japanese Mission, San Francisco. This issue has the sequel to the story. Miss Josephine Xander, Ursinus College, '22, spent the year following her graduation teaching in the Public Schools of Vallejo, a suburb of San Francisco. During that time she assisted with the mission work in the Community House, taught in the Sunday School, etc., and learned to know Miss Stella Sato, one of the promising young girls in the mission. When the G. M. G. was organized among the Japanese girls, Miss Sato became its President.

Miss Xander has returned to Ursinus College as Mrs. F. I. Sheeder and Miss Stella Sato has registered as a Freshman in the college. The possibilities of the situation seem quite wonderful to us. Miss Sato will have more than a "big sister" in the guiding friendship of Mrs. Sheeder and the girls of Eastern Pennsylvania will have a rare opportunity to

know one of the Christian girls of another race.

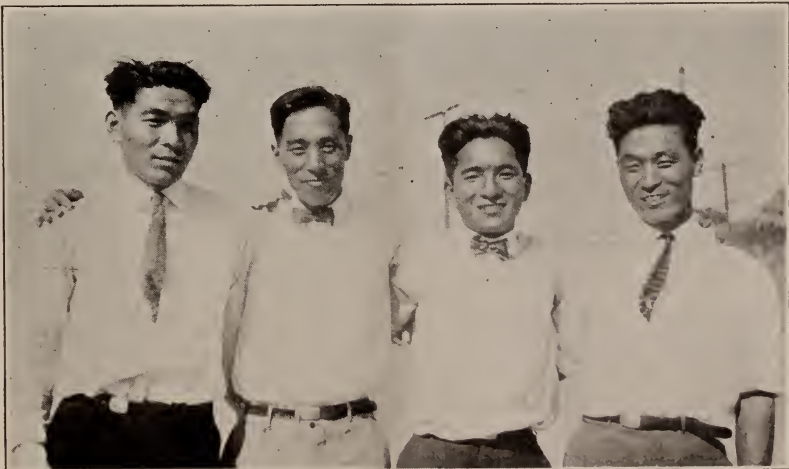
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Late Spring was filled with special events in the Japanese Reformed Church of Los Angeles. Beginning with the 23rd of May, when the pupils of Miss Edna M. Vickstrom, missionary teacher, gave the splendid Piano Recital on through June, everybody in the Mission was busy with the interests of the Mission.

The Installation Service for Rev. K. Namekawa was held on June 14. Trinity Reformed Church, Sherman, and First Reformed Church, Los Angeles participated in the service. The arrangements were under the direction of Superintendent Edward F. Evemeyer.

June 26, the closing day for the Kindergarten, a special Mother's Meeting was held. A lecture on "Child Care and Culture" was given by Mrs. T. S. Yasaki after which refreshments were served by the kindergarten teachers, Miss Tornquist and Mrs. Fukasu.

An English-speaking Christian Endeavor has been organized for seniors and meetings are held every Sunday evening. Evangelism is being emphasized and a special effort is made to reach the American-born young people. A Christian Endeavor Male Quartette has been organized. The quartette sings not only at the Church, but at many outside meetings.



C. E. QUARTETTE, LOS ANGELES JAPANESE MISSION



## THE FRIENDSHIP OF JESUS

*Mrs. J. B. White*

(Read before the Woman's Missionary Society of St. Joseph, Mo.)

I THINK we are very apt to think of the friendships of Jesus as being different from others. We feel that He was somehow lifted up out of the ordinary experiences of life. In other words, that He was not really human.

But Jesus began life as every infant begins—in feebleness and ignorance. He learned as any other child must learn. He played as the other boys did and with them. There really was nothing in His life at Nazareth that drew the attention of His companions or neighbors. We know He didn't perform miracles until He began His public ministry. We do think of Him as living a life of unselfishness and kindness. He always kept the law of God perfectly, but there was no halo about His head—no transfiguration that awed men. We are told that He grew in favor with men as well as God. His religion made His life beautiful and winning, but always so simple and natural that it drew no unusual attention to itself. It was richly and ideally human and so it was unto the end.

When we think of Him as the Son of God, the question naturally arises—did He really care for personal friendships with men and women of the human family? He who had dwelt from all eternity in the bosom of the Father and had enjoyed the companionship of the highest angels, what could He find in this world of imperfect, sinful beings to meet the cravings of His heart for fellowship? Yet the Gospels are full of evidence that Jesus did crave human love, that He found sweet comfort in the friendships which He made, and that much of His keenest suffering was caused by failure in the love of those who ought to have been true to Him as His friends.

We know that some of His personal friends included His mother; His fore-runner, John the Baptist; John, the beloved disciple; Peter, Thomas, Martha, Mary and Lazarus. He craved affection and even among the weak and faulty men and women about Him, made many very

sacred attachments from which he drew strength and comfort. But Jesus gave all His rich and blessed life to the service of love. Power was ever going out from Him to heal, comfort, to cheer and to save. He did crave companionship and was sorely hurt when men shut their doors in His face. There are few more pathetic words in the New Testament than that short sentence—"He came unto His own and His own received Him not."

We have but little to give to Christ, yet it is a comfort to know that our friendship really is precious to Him and adds to His joy—poor and meagre though its best may be, but He has endless blessings to give us. "I call you friends." No other gift He gives to us can equal in value the love and friendship of His heart. And this honor is within the reach of every one. "Henceforth I call you not servants, I have called you friends." "Ye are my friends if ye do whatsoever I command you."

Let us ask ourselves the question—what is friendship as interpreted by Jesus? And what are the qualities of a true friend as illustrated in the life of Jesus? He lifted the ideal of friendship to a height to which it never before had been exalted. He made all things new. Duty had a new meaning after Jesus taught, lived and died and rose again. In His farewell to His disciples He gave them what He called a "new commandment." The commandment was that His friends should love one another. Why was this called a new commandment? Was there no commandment before Jesus came and gave it that good men should love one another? In the form in which Jesus gave it, this commandment never had been given before. There was a precept in the Mosaic law, which at first seems to be the same as the one which Jesus gave, but it was not the same. It read—"Thou shalt love thy neighbor as thyself." "As thyself" was the standard. Men were to love themselves and then love their neighbor as themselves. That

was as far as the old commandment went. But the new commandment is altogether different. "As I have loved you" is its measure. How did Jesus love His disciples? As Himself? Did He keep a careful balance all the while thinking of Himself, His own comfort, ease, safety and going just that far and no farther in His love for His disciples? No, it was a new pattern of love Jesus introduced. He forgot Himself, denied Himself, never saved His own life, never hesitated at any line or limit of service, of cost or sacrifice in loving. Thus, the standard of friendship which Jesus set for His followers was indeed new. Instead of "Love thy neighbor as thyself" it was "Love as Jesus loved" and He loved unto the uttermost. So the Son of God came among men in human form and in gentle and lowly life all the blessedness of the divine affection was poured out right before men's eyes. At last there was the cross where the heart of God broke in love.

The qualities of the friendship of Jesus are patience, tenderness, unselfishness and sympathy. This friendship of Jesus waits as a mighty divine yearning at the door of every human heart. "Behold, I stand at the door and knock" is its call. "If any man hear my voice and open the door, I will come in to him and will sup with him and he with me." This blessed friendship waits before each life, waits to be accepted, waits to receive hospitality.

Wherever it is received it inspires in the heart a heavenly love, which transforms the whole life. To be a friend of Christ is to be a child of God in the goodly fellowship of heaven.

So

Be a friend. You don't need money,  
Just a disposition sunny,  
Just the wish to help another  
Get along some way or other;  
Just a kindly hand extended  
Out to one who's unbefriended;  
Just the will to give or lend,  
This will make you someone's friend.

Be a friend. You don't need glory,  
Friendship is a simple story;  
Pass by trifling errors blindly,  
Gaze on honest efforts kindly,  
Cheer the youth who's bravely trying,  
Pity him who's sadly sighing,  
Just a little labor spend  
On the duties of a friend.

Be a friend. The pay is bigger  
(Though not written by a figure)  
Than is earned by people clever  
In what's merely self-endeavor.  
You'll have friends instead of neighbors  
For the profits of your labors;  
You'll be richer in the end  
Than a prince, if you're a friend.

EDGAR A. GUEST.

### MONTHLY QUIZ

1. *What caused the ship's Captain to change the position of the Flag?*
2. *What conversions came through the Indian cripple at Mauston, Wis.?*
3. *How many women in your Synod were made Life Members of the W. M. S. G. S. during the year?*
4. *What suggestion for a Mission Study Class is made in the "Literature Chat"?*
5. *How many of the Slavic proverbs can you match with English proverbs?*
6. *How does one of our contributors refer to the Thank-Offering Hospital for Yochow?*
7. *What do the Chinese think of "calling in August"?*
8. *In which missionary society must the program leaflets be translated before they can be used? Who does the translating?*
9. *Is preaching to the Winnebago Indians, Rev. Stucki's only work?*
10. *What Japanese woman student from San Francisco enters an Eastern College this fall?*

## THE BIBLE

(For September Program) Tune "Webb" or "Greenland."

WE thank Thee, Heavenly Father,  
 For Thy most holy Word.  
 It brings the sweetest message  
 That mortals ever heard.  
 The offer of salvation  
 Through Jesus Christ our Lord,  
 To men in every station—  
 Rich promises are stored.

It is a mine of treasures,  
 A sea of precious pearls,  
 Revealing heavenly pleasures  
 In brighter, better worlds.  
 Inspired by God's own Spirit,  
 It calls us to obey;  
 It bids the nations hear it  
 Nor from its precepts stray.

I love the dear old Bible,  
 It tells me whence I came:  
 My fallen state by nature,  
 My hope through Christ the Lamb.  
 The bulwark of our nation,  
 The root of learning's tree,  
 Safe guide in every station—  
 It guards the family.

Help send this book to others!  
 Millions have never heard—  
 For all mankind are brothers,  
 All need the living Word.  
 The law of God was given  
 That all the world might know  
 And find the way to heaven  
 Through Christ who loved them so.  
 FRANKLIN DYE.

## WHY WE LOVED DONG BAO SHU

(Written by Ruth Wan, who attended Union High School with Dong Bao Shu)

A Story for the G. M. G.

MISS Dong Bao Shu was a Chinese girl. She lived in Shenchow, a small city in the province of Hunan. She was born in the year 1904. Her parents are both living and she has three younger brothers and four younger sisters. Her family all believe in God. Her father is an evangelist and preaches in the street chapel in the east suburb of the city.

When Bao Shu was seven years old she came to our school to be educated. She was a very good schoolmate. She studied her lessons very carefully, was polite to all her teachers and kind to all her schoolmates so we all loved her very much. In the year 1919 she finished her primary school work and in the fall of that year she and one of her schoolmates went together to the Union High School for Girls in Changsha.

She also studied there with all her might and never quarreled with one of her schoolmates. There is a Y. W. C. A. in the Union High School and she was elected Treasurer because we all knew she was honest. She also helped a great deal in the students' self-government.

She was very taciturn in her nature. She graduated from the Union High School in 1923 and then came back to her own town again. In the fall of that year she began teaching in her Mother School, the Shenchow Girls' School. She was humble all the time and did all her teaching very carefully and very honestly, because she remembered the saying, "The best teacher is the teacher who can get the results." She tried very hard to be that kind of a teacher. She treated all the students very kindly and tried to give special help to the stupid ones.

Besides her teaching she also helped her mother to do the sewing for her younger brothers and sisters, so she did not have much time for rest. When she studied in the Union High School her body was not very strong, but the doctors there could not find out what the trouble was. Last year before Christmas she was very sick, so she went to the hospital to be healed, but the doctors could not help her very much. At Chinese New Year she went back to her home and her parents asked some of the



Chinese doctors to cure her sickness. Oh! it was no use. Day after day she became worse. She had tuberculosis and her body became very thin. On March 23rd, at half-past twelve in the morning, she died. Thanks be to God, because she died with a very peaceful heart and a clear mind.

The night before she died she saw the Lord Jesus in her dream and He was very busy. So she was sure that her Saviour had prepared a place for her and would soon take her up into heaven.

Now she has gone! We will miss her very much, because all the teachers lost a very good friend, her schoolmates a very kind companion and her little students a very good teacher. Because she

inherits everlasting life, we will be glad for her; also because we have a great hope that we can see her again when God calls us.

On the morning of March 26th all the students of the Boys' and Girls' Schools and many of the church members went to the burial ground, where the final service was held. Just as we got there it began to rain, so we were very wet when we got back to school.

Why was Miss Dong willing to work and why did she find pleasure in her work? It was because she was serving God and men. She had a responsibility and a public spirit. That is the true aim for our lives.

#### A "DREAM COME TRUE"—WILL BE THAT HOSPITAL

**T**WO small, low-ceiling'd, uneven-floored, dingy wards; dispensary, small and inadequate; demonstration room, under the eaves, scarcely large enough for even a small class; the one classroom (in which I myself taught three nights a week) damp, dark and equipped only with tables, benches, two hanging blackboards and a swinging lamp; the water in pools in the chapel stone flooring, and the organ wheezy; and dampness actually oozing from the walls—yes, the walls of the wee ones' ward! How could I praise our Woman's Hospital, over there in Yochow City, Hunan, China, and be honest and truthful? I didn't praise it. All I said to Alice Traub was this: "You are doing a fine piece of work with miserable equipment." And she and her Chinese and American missionary co-workers have worked with just that miserable equipment for years and years and years.

But now, better days are coming. Yes, they are almost at hand! A Woman's Hospital, worthy of the W. M. S. of our great Reformed Church in the United States, is to be built. A hospital that will appeal not only to those whose lot has been cast in sad places, but also to the rich, the influential women of China. A "dream come true" will be that hospital—spacious, adequate, well lighted, damp-proof wards; well equipped, modern

classrooms; a demonstration room worthy of a demonstration; a worshipful chapel and an organ with every stop functioning; and, last, but not least, a cheery ward, fit for China's newborn babes.

Who can measure the influence of that "dream come true" hospital? Modern, adequate, and manned by women doctors educated here and "over there." Truly, many will be the modern miracles wrought there, miracles not only of the body, but of the soul.

Have you filled to the brim your Thank-Offering box for the "Thank-Offering Hospital," and secured that dollar from your grandfather, your father, your husband, your uncle, your nephew, your son, your grandson?

That brimful box of yours and those masculine dollars will strengthen and steady the W. M. S. wand that shall weave a healing spell o'er a small, dark, damp, dingy place in China and change it into LIGHT!

Make your strengthening steady, and your steadiness strengthening! Nor do you seek a reward, but China's wee ones will some day rise up and call you blessed.

ALLIENE S. DECHANT.

FROM THE WHITE HOUSE ON THE SAND HILLS ALONG THE BLACK RIVER

*A Few Extracts from Missionary J. Stucki's Report on Indian Work*

Opportunities to do good Samaritan services to the poor people among the Wisconsin Winnebagoes were plentiful. Hardly a day passed that not one or more presented themselves with bodily ills and ailments to test the medical knowledge of the missionary. And during the severe cold which began very early they came daily to see whether we might not have some warm clothes or bedcovering. We are thankful to God and grateful to our friends who had supplied us with sufficient so that we could help out many a needy one. In fact, it was but seldom that one had to be sent away without some assistance. They come with all kinds of needs and problems and for all kinds of assistance. The missionary is supposed to have everything on hand that may be asked for, even stovepipes.

\* \* \*

Some of the Indian women seek to earn a living for themselves and their families by weaving baskets. They make good-looking as well as strong baskets and since during the winter they cannot go about to sell them, they come to us and we send them out to friends who sell them for us. This is a great help for many families which otherwise would have to depend on charity. Of course, it means much work for us, but we do it gladly in order that we may help them.

\* \* \*

Through one of our Christian Indians, I heard of a family at Mauston, about 80 miles away, very anxious to see me. Taking an interpreter with me I went to visit them and found there a cripple who 37 years ago had been injured in the hip by a rifle bullet and had not been able to walk since then. Through another Indian he came into possession of a copy of our translation of the Gospels; he learned to read and after that read in these Gospels daily, since there was nothing else for him to do. He came to a knowledge of Christ and was baptized by an Episcopal minister at

Mauston. Persuaded by this cripple, his father, mother, sister, brother-in-law, brother-in-law's sister, son and son's wife and children, came to be baptized. Unfortunately they had received no instruction in Christian truth except what the crippled man had given them out of what he had gathered in his reading. I remained with them from Saturday noon until Monday morning, preached to them and taught them practically during the whole time. There seemed to be such a real hunger and thirst for God's word that it was a joy to speak to them of the one thing needful. The whole family made the impression of a Christian family which dwelt together in unity and peace. They did everything in their power for my own and the interpreter's comfort. The only bed they possessed was placed at my disposal. I refused to accept it and wanted to sleep on the floor in the blankets which I had wisely brought with me, but I could not refuse finally their insistent urging that I occupy the clean, inviting bed.

They urged me very much to return very soon, which I intend to do as soon as possible. Here the Lord has worked a miracle of His grace by His Word and as His instrument He used a poor cripple, who might have cared very little for the Gospel if he had not been a cripple. Surely "the Lord doth help by means of His own choosing, be they great or small"; "He hath ways and there is no lack of means with Him"; "with God all things are possible."

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LOOKING AHEAD

Second-year college girls in the English Department of the Miyagi College, Sendai, Japan, have written a number of Japanese Fairy Tales. Beginning with September, we will publish one story a month for the children. We are indebted to Miss Aurelia Bolliger for the stories.



## THE STORY OF THREE PICTURES

I WAS having many new experiences; it seemed as though each day held its surprise, for I had so recently come to China. No experience linked with the homeland like this one of which I shall tell you.

I am in the Nanking Language School and the incident happened in this old city. My friend—another American girl—and I, made the visit of this story by appointment. We arrived at our destination wholly unprepared to find ourselves in such dignified surroundings as awaited us. We were awed by the culture of Old China as we found it illustrated in this building, erected more than 300 years ago—during the Ming Dynasty.

We were received by an American



MISS TSAI ON THE WILSON COLLEGE CAMPUS IN 1922. HER COMPANION IS A YOUNG HINDU WOMAN



RECALLING WILSON DAYS OF 1922  
Left—Miss Christiana Tsai. Center—Miss Alma Iske. Right—Miss Mary Leaman  
TAKEN AT NANKING, 1924

missionary and ushered into a room where a group of Chinese girls were about to eat their noonday meal. At the head of the table sat the leader, a gracious, cultured, educated Chinese woman, whose bearing indicated that she came from a family of official standing. We were introduced to the girls; greetings were exchanged in English and Chinese. We two American girls used our limited knowledge of Chinese and the Chinese girls used their likewise limited knowledge of English.

In another room, the American missionary entertained us at a Chinese dinner. Our awkward use of chop sticks and our feeble attempts at the Chinese language were in marked contrast to her deft use of the chop sticks and the ease with which she conversed in Chinese.





THESE ARE THE NANKING GIRLS WHO SANG THE 1922 WILSON COLLEGE PRIZE SONG

Her father was one of the first missionaries in Nanking and she had taken up some of his work.

I was more occupied with a question which persisted in my mind than with the dinner. Where had I met my hostess before this time? There was so much about her that seemed familiar! Finally in conversation we discovered that both of us had attended the 1922 School of Missions at Wilson College. You may imagine how we began to recall those ten days on the Wilson campus. Just then a song came drifting in from the outer room. The sweet girlish voices of the Chinese girls were singing in English the song which had won the prize at the Wilson Conference of that year. My surprise and the question in my eyes brought my hostess back from her Wilson College recollections and she hastily exclaimed, "Oh, yes, Miss Tsai, the leader of the girls whom you just met, was at Wilson the same year. She was one of the judges in the song contest." Could it be possible! I recalled the Chinese girl judge and also remembered that I had taken a snapshot of her and had it with me in Nanking.

You must imagine the rest. How little the world seemed. Before the day was ended we had our pictures taken together as a link to the first picture taken at Wilson.

To clear up the beginning of the story, I feel I should tell you about the appointment which brought about this happy reunion. Miss Mary Leaman, missionary under the Presbyterian Board and Miss Christiana Tsai were in search of someone to teach the Bible in English on Sunday morning to girl students who attended the Government School during the week. Miss Tsai is a teacher in the Government School and the only Christian teaching which many girls receive is through her. Having heard of my training in Bible study and my love for girls I was invited to take the Sunday morning Bible teaching for the girls I met that day.

I need the prayers of all the members of the G. M. G. and the W. M. S. in this undertaking and trust that they will not only pray that I shall be strengthened, but that the girls who study with me may come into very close fellowship with Christ.

ALMA ISKE.

The September issue will give the accounts of the Interdenominational Missionary Conferences in which we have taken a part.

## DEPARTMENT OF LIFE AND IN MEMORIAM MEMBERS

*Mrs. J. W. Fillman, Secretary*

The Department of Life and In Memoriam Members has entered upon the last year of the Triennium, 1923-1926. It must not fail to reach the goal of, at least, five hundred new members for the Triennium.

During this year we earnestly request that each Local Secretary endeavor to secure at least one new member in her Society. This request does not seem to be asking the impossible.

The Fund at the present time amounts to \$25,732. Let us make it reach \$35,000 by the time the W. M. S. G. S. meets in Triennial session in Philadelphia, 1926. Our Educational Commission would then not be hampered in the publication of literature as it has been this past year for lack of funds.

From letters received during the past year it is realized that not only has the bestowal of Life Memberships given pleasure to the recipients, but it has

inspired them to work with renewed zeal in their part of the Master's Vineyard. The bestowal of In Memoriam Memberships has also had a like effect upon some members of the departed one's family. This should lead societies to express their gratitude and pay honor to some of their members for their loyal and faithful services. "Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant."

"Honor is purchased by deeds we do;  
honor is not won,  
Until some honorable deed is done."

All Secretaries are again urged to follow closely the directions for forwarding Enrollment Blanks as given in the leaflet, "Instructions for Secretaries." This will prevent delay in the issue of Certificates.

During the past year Certificates have been issued as follows:

## LIFE MEMBERS

*Eastern Synod*

Mrs. Isaac H. Solliday, Riegelsville, Pa.  
Mrs. Charles A. Santee, Fort Washington, Pa.  
Master Francis Henry Shive, Keller's Church, Pa.  
Mrs. Arthur E. L. Dette, Norristown, Pa. (G.M.G.)  
Mrs. Charles Meyers, Wind Gap, Pa.  
Mrs. Eugene Auchenbach, Wind Gap, Pa.  
Mrs. C. E. Creitz, Reading, Pa.  
Mrs. W. R. Everett, Allentown, Pa.  
Mrs. Ellen F. Levengood, Pottstown, Pa.  
Mrs. Anna M. Ehret, Bethlehem, Pa.  
Miss Myrtle E. Hartman, Milheim, Pa.  
Mrs. Lavina March, Harrisburg, Pa.  
Mrs. Anna Enders, Lykens, Pa.  
Mrs. William T. Mitman, Easton, Pa.  
Mrs. D. Frank Baim, Easton, Pa.  
Mrs. Charles E. Schaeffer, Tamaqua, Pa.  
Mr. Harry P. Anewalt, Los Angeles, Cal.  
Mrs. John Lentz, Milton, Pa.  
Mr. James A. Sechler, Hazleton, Pa.  
Mrs. George W. Spotts, Telford, Pa.  
Mrs. Harry Tanner, Phillipsburg, N. J.  
Mrs. John T. Selsam, Harrisburg, Pa.  
Mrs. Charles T. Fleck, Harrisburg, Pa.  
Mrs. J. Lloyd Snyder, Hazleton, Pa.  
Miss Mary E. Aucker, Shamokin, Pa.  
Mrs. W. Lloyd Snyder, Shamokin, Pa.  
Mrs. Clara Hildebrand Stauffer, Easton, Pa.  
Mrs. W. Howard Swartz, W. Reading, Pa.  
Mrs. S. Agnes Houtz, Orangeville, Pa.  
Mrs. Harvey L. Mitman, Easton, Pa.

*German Synod of the East*

Mrs. D. A. Bode, Rochester, N. Y.  
Miss A. E. Liese, Rochester, N. Y.  
*Ohio Synod*  
Mrs. Barbara Schulz, Lima, O.  
Mrs. Howard Dine, Canton, O.  
Mrs. Frieda Rhoda, Lima, O.  
Mrs. Hannah M. Galster, Bloomville, O.  
Mrs. Thomas De Vries, Coopersville, Mich.  
Mrs. Warren Adams, Wooster, O.  
Mrs. William H. Shults, Hamilton, O.  
Mrs. J. B. Royer, Bellevue, R. F. D. No. 4, O.  
Miss Bessie Fry, Bettsville, O.  
Mrs. C. C. Wollenslegel, Bellevue, R. F. D. No. 4, O.  
Mrs. Clara Hessert, Crestline, O.  
Mrs. E. E. Loucks, Old Fort, O.  
Miss Carrie Shriber, Akron, O.  
Mrs. Mary Magdalene Schall, Canton, O.  
Mrs. Ora Alspach, Columbus, O.  
Mrs. C. G. Keis, New Phila., O.  
Mrs. Margaret Lytle, Barberton, O.  
Mrs. Eva Euzman, Canton, O.

*Pittsburgh Synod*

Mrs. Rose Arnold, Long Beach, Cal.  
Mrs. Robert Lynch, Latrobe, Pa.  
Rev. S. Charles Stover, Berlin, Pa.  
Mrs. S. Charles Stover, Berlin, Pa.  
Mrs. Elizabeth Kuffer, Somerset, Pa.  
Mrs. Mary E. Glessner, Somerset, Pa.

*Potomac Synod*

Mrs. Richard S. J. Dutrow, Frederick, Md.

Miss Charlotte M. Rensburg, Middletown, Md.  
Miss M. Beth Firor, Thurmont, Md.  
Mrs. J. B. Shontz, Chambersburg, Pa.  
Mrs. Sarah J. Dittman, Chambersburg, Pa.  
Mrs. Charles E. Wehler, Baltimore, Md.

*Mid-West Synod*

Mrs. H. U. Hartsell, Orangeville, Ill.  
Miss Minnie Naefe, Jeffersonville, Ind.

Mrs. George Hessert, Ft. Wayne, Ind.  
Mrs. Paul G. Beckstein, Huntington, Ind.  
Mrs. Victor A. Eichenberger, Berne, Ind.  
Mrs. Mary Vogley, Ft. Wayne, Ind.  
Mrs. Mary C. Brown, Lewisburg, Pa.  
Mrs. Adella Kirsch Reppert, Decatur, Ind.

*Northwest Synod*

Miss Rosa Mann, Milwaukee, Wis.

## MEMBERS IN MEMORIAM

*Eastern Synod*

Rev. J. J. Rothrock, Lansdale, Pa.  
Mrs. Hannah C. Seiler, Milton, Pa.  
Mrs. Annie S. Snyder, Tamauqua, Pa.  
Mr. William I. Myers, Mt. Bethel, Pa.  
Mrs. C. C. Burdan, Pottstown, Pa.  
Mrs. Ralph Hill, Phila., Pa.  
Miss Elizabeth Galbraith, Phila., Pa.  
Mrs. John K. Bowman, Harrisburg, Pa.  
Mrs. James B. Thompson, Harrisburg, Pa.  
Miss Jennie Applebach, Applebachville, Pa.  
Mrs. Mary Alice Werner, Bangor, Pa.  
Mrs. B. M. Meyer, Elizabethtown, Pa.  
Rev. J. H. Watts, Lancaster, Pa.  
Mrs. C. C. Leader, Shamokin, Pa.  
Mrs. Martha E. McCauley Fox, Phila., Pa.

*German Synod of the East*

Rev. Carl H. Gundlach, Buffalo, N. Y.  
Mrs. Wilhemina E. Poetter, Baltimore, Md.  
Mrs. Gertrude Jordan, Baltimore, Md.

*Ohio Synod*

Mrs. Hazel May Queen, Marion, O.  
Mrs. Louise Blatt Krampe, Cleveland, O.  
(G.M.G.)  
Mrs. Catharine Ann Sherick, Shelby, O.  
Mr. Thomas H. Sherick, Shelby, O.

Mr. C. C. Wollenslegel, Bellevue, R. F. D. No. 4, O.

Miss Emilie C. Schmidt, Warren, O.  
Miss Sadie Dewalt, Robertsville, O.  
Miss Effie Wagner, Canton, O.  
Mrs. Clara E. Royer, Clyde, O.  
Miss M. Ella Kilmer, Akron, O.  
Mrs. Charles J. Slagle, Canton, O.  
Mrs. Sarah A. Hershey, Canton, O.

*Potomac Synod*

Mr. Fred. Heim, Baltimore, Md.  
Miss Rebecca M. Snyder, Littlestown, Pa.  
Mrs. Barbara Lerch, Baltimore, Md.  
Mrs. Vina H. Jacoby, Carlisle, Pa.  
Mrs. Frank T. Elliot, Hagerstown, Md.  
Mrs. Sarah Elizabeth Shank, Clear Spring, Md.

Miss Emma S. Seibert, Martinsburg, W. Va.  
Mrs. Emma J. Stahle, Gettysburg, Pa.

*Pittsburgh Synod*

Mrs. Engeline Weller, Emlenton, Pa.

*Mid-West Synod*

Mrs. Ella Guldin Snyder, Orangeville, Ill.  
Mrs. Elizabeth Hampel, Ft. Wayne, Ind.  
Mrs. Harriet Riley Korf, Forrester, Ill.  
Mrs. R. J. Schwabe, Ft. Wayne, Ind.  
Mrs. Anna E. Ohlson, Lafayette, Ind.

## TRANSFERRED TO ROLL OF IN MEMORIAM

*Eastern Synod*

Miss Lydia Custer, North Wales, Pa.  
Mrs. Joseph Hendricks, Collegeville, Pa.  
Mrs. George W. Gerhard, Reading, Pa.  
Mrs. B. M. Meyer, Elizabethtown, Pa.

*German Synod of the East*

Mrs. Elizabeth Liese, Rochester, N. Y.

*Ohio Synod*

Mrs. T. O. Bechtel, Wooster, O.

*Potomac Synod*

Mrs. E. A. Shulenberger, Carlisle, Pa.  
Mrs. George Sorber, York, Pa.

## CHANGES IN W. M. S. DIRECTORY

*General Synod*—Secretaries of Departments—Central West—Mrs. L. P. Back, Sauk City, Wis.

*Eastern Synod*—Philadelphia Classis—Corr. Sec., Mrs. Geo. D. Weaver, 1312 Ritner Street, Philadelphia; Mission Band, Mrs. Angus McQuarrie, 2437 N. 17th Street, Philadelphia.

After September 1, the address of Miss Katharine Laux, Corr. Sec. of Eastern Synod will be: care of The Homeopathic Hospital, Reading, Pa.

(Continued from Page 362)

In Chōfu there is a good nucleus for a Christian congregation. If only we had the money with which to buy a church lot before prices get beyond our reach! A mission started here and equipped with a plant of moderate cost, not only would quickly develop into a self-supporting congregation, but also become a source of revenue and workers for the extension of the Kingdom elsewhere.

HENRY K. MILLER.



## VACATION TIME IN CHINA

*Grace Walborn Snyder*

VACATION time in China may commonly be conceived to be the period during the summer, from the last of June to early September, when much physical activity is impossible. Indeed, the Chinese have a saying, "Base is the man who bothers a friend by calling in August." Necessarily, during the season, the schools are closed and all business is run on a much subdued scale. Energies seem sapped by the sun and powers of mental effort seem to ooze out in perspiration.

During this season, most foreigners living in China seek the hills. There are various large summer resorts throughout China where communities of German, French, Russian, English and American people collect and live again, for a few months, their home-country life. Those few months may be spent by a round of entertaining and being entertained. The leisure and luxury of social engagements gives a spice of lighter joyousness to life. The pleasure of associating with folk of the same social background assists to glaze some grayer winter days with a fairer rose tint.

Under the spell of cooling breezes, outdoor fans develop their old-time sports. There are real baseball games and actual tennis tournaments. When the Southern Baptists play the Methodists or the Presbyterians play the World, the enthusiasm of baseball fans becomes inter- and undenominational. The tennis matches come off with varying amounts of interest, but the semi-finals and the finals have their full due of interested and enthusiastic spectators. Many former college champions or other title holders of the lawn game remake or relapse their fame during a vacation at a summer resort in China. Always, for the beauty seekers and nature lovers, there are hikes and climbs that promise the zest of weariness coupled with the joy of path finding. Picnics, including a short walk terminating at a swimming pool, are popular amusements for the active young and for the young-old.

Certainly, among a large group of

summering folk, one would expect to find some musical artists. So there are. The inspiration that the general audience receives from hearing good music again is no greater than the inspiration good musicians receive from common expression in their own field of interest. So the æsthetic of a summer group is not left undeveloped.

Summer conferences for Bible study and religious discussion attract the religious and the studious. The stimulating value of such conferences cannot be estimated. Many famous English and American Bible teachers have toured China, directing discussion and teaching in the summer conferences. The inspiration of these conferences has aided many missionaries at their distant tasks.

Such are the opportunities of summer resort vacations in China. Very few missionaries can spend each summer in such a place. Many find a real vacation possible for every second summer and many others find it possible for only one summer out of a period of five or seven years. Missionaries so situated, have in many cases, built small summer houses on some hilltop in their own community. After all, taking refuge from the summer heat is the principal plan for vacation time. To keep well and to keep the children strong is the foremost demand of a vacation in a land where there are so few to do the work and where there is no ice supply to keep foods fresh during the summer. There are, however, compensations for this necessity: a vacation near the mission station is bound to be quiet. Unless prevented by military or bandit activities, one can conceivably do some long planned reading.

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 HONOR ROLL

Mrs. Bert W. Peck, Secretary of Literature, Emanuels Reformed Church, Hazleton, Pa., sent us Ten New Subscriptions during the past month. We would like to publish many more names under this head.

# Literature Chat

CARRIE M. KERSCHNER

“YOU cannot expect much enjoyment without employment.” We hope no one is under the impression that the program of the Woman’s Missionary Society for 1925-26 will work itself. IT WILL NOT. The Program Committee is given all kinds of suggestions for successful meetings in the booklet found in the Packet. It’s been such a joy to see the Packet grow and now it is ready to send out in an envelope on which the contents are printed. That will be another help. Be sure to plan your programs several months in advance so no one will slip up on their part. Price of Packet 75c.

The Girls’ Missionary Guild Packet has so many interesting leaflets and helps that every Guild will want one SOON. Price 50c.

For the Mission Band some surprises are in store! Cross-word Puzzles, lettered pictures to trace and all sorts of things to make missionary work for the little ones interesting. Price 50c.

## PROGRAM II

This is to be a pre-Thank Offering meeting. In other words, a preparation for the annual in-gathering in November. Consult your Program booklet for available material and arrange now for the playlet “Gratitude and Missions.” Bring a friend to the meeting. Consult the September OUTLOOK OF MISSIONS for price of T. O. Service and play, “The Lower Lights.”

If you want to precede your study of “Peasant Pioneers” with a pageant, give one *out of doors* in September or October. We suggest “Backgrounds” 10c; \$1.00 a dozen. “Sons of Strangers,” much more elaborate than “Backgrounds,” sells for 50c; “Amelida,” 25c, shows the need of schools among the Mexicans. We’d like to tell a secret about “Backgrounds.” IT IS USED BY A SISTER BOARD MUCH MORE EXTENSIVELY THAN BY OUR REFORMED FOLKS.

## Mission Study Classes

It is suggested that the Woman’s Missionary Society shall have an intensive study this year and concentrate on the Home book, “Peasant Pioneers,” 60c paper, \$1.00 cloth, during the month of November. If it will take six meetings use one or two weeks in December; or, begin your study in October. Arrange the time of meeting when most of the members can attend. Possibly an hour before the midweek prayer service would be suitable. Meetings may also be held in a home. PUBLICITY: Be enthusiastic in extending the invitations to your class. Have a supply of books so that each member will own his or her copy. Make carrying a Mission Study Book fashionable. Requisites for a Class: Every member should have in her possession a study book, pencil, notebook; a whole-hearted willingness to help; the habit of punctuality. Reference Books and Maps for the Leader. (From the Polish Book Importing Co., 38 Union Square, New York City, come the most attractive Slavic friezes—price 45c per pair, plus postage and mailing tube.) The Hand Book Bibliography, price \$1.25 paper, \$1.50 cloth, will prove invaluable in preparation for teaching this and successive study books. Intersperse your program with musical selections from the Polish and Slavic pianists and singers mentioned in the Hand Book Bibliography.

A Relay Class, studying the whole book in one day, may also be held to advantage. Six women, one for each chapter, may be leaders. Better still, advocate a School of Missions for everybody in the church.

Make all preparations for your study class early in September and get your books early. Send for a copy of Suggestions to Leaders, price 15c. Last minute helps will appear in the September OUTLOOK.

The Elvira Yockey Packet is priced at 50c. Order now and get this circle going.

The Tommie Lee Berry Stories, six well told stories of black-skinned little Tommie, are ready. They are most attractively put up in a little packet and

sell for 25c. You will want to use these stories in meetings, Sunday School or Christian Endeavor.

For your winter recreational activities order "Handy," price \$2.50, leather bound.

Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. All other Synods order from Woman's Missionary Society, 9 Remmele Block, Tiffin, Ohio.

## Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

### PEASANT PIONEERS

#### CHAPTER I

ARE you ready to begin the study of that interesting group of people—the Slavs—who are to be the subject of our study for the next five months? Surely there can be nothing more important than learning to know the six millions of these people who live among us. Who are the Slavs? Where do they come from? Why do they come to America? Do they make good Americans? How can we help them? These are only a few of the many questions answered in the study-book "Peasant Pioneers," to be used by our Guild, or in "High Adventure," the intermediate book.

If you have not secured copies of these books, order them from your depository at once. You will also need "The Program Packet" which contains program helps and leaflets. You ought to get this material NOW.

Dr. Matthew Spinka, of Central Theological Seminary, translated for us this "Handful of Slavic Proverbs" to be used with Chapter I of "Peasant Pioneers." Do we have English proverbs with a similar meaning?

From a great cloud, little rain.

He who wants the kernel, must crack the nut.

Large fish are found in great rivers.

An apple does not fall far from the apple tree.

A daw is a daw even when it rolls in the snow.

Not even a chicken scratches for nothing.

One crow will not peck another crow's eyes out.

Fear has large eyes.

When the cat is away, the mice have a holiday.

How can it be managed that the wolf can have his fill and the goat remain whole?

Nobody knows where the shoe pinches except he who wears it.

Even away from home the bread has only two crusts.

Prague was not built in a year.

To sew or to rip, it's all labor.

Our nickel is worth five cents, too.

Not all are cooks who carry long knives.

A sparrow in the hand is better than a crow on the barn.

### NOTES OF INTEREST

Midwest Synod reports two new Girls' Missionary Guilds—one in St. Thomas' Church, Chicago, and the other in Grace Church, Abilene, Kansas. The younger girls of First Church, Canton, Ohio, organized on June 17th.

\* \* \*

"G. M. G., G. M. G.,

G. M. G. for me.

Oh what joy it is to be,

A girl in the G. M. G."

Sang the girls from Chicago, Ill.; Huntington, Decatur and Bluffton, Ind., at the Guild party on the Huntington Cottage porch at Winona Lake, June 26th. During the Summer School of Missions, the mornings were filled with classes, but the afternoons were free for boating, swimming, rest, hikes and parties. The G. M. G. Secretary was glad of this opportunity to get better acquainted with some of the Midwest Guild girls.

\* \* \*

"The Mail Bag" recently carried this little paragraph from Mrs. Hyatt C. Hatch, of Steuben Presbyterial Society, New York. We quote it because of



its splendid message to the women of our church. "I am more and more impressed that out of these little bands (Children's Bands) scattered throughout our state, our earnest women who have caught the vision in a quiet way, are building the foundations of our church, and serving the cause in such far-reaching ways as few appreciate. It means such love, such patience, such consecration of time and strength. Oh, that we might impress the importance of work with the children upon the hearts and minds of the Church that these societies might be increased and that the church would be back of a leader to do the little things that make her work easier."

Miss Marian Ward is the Leader of the new Mission Band at Trinity Church, Mt. Crawford, Va., and Mrs. G. A. F. Griesing of the one in St. John's Church, Chicora, Pa.

## The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

### EVOLUTION?—NO, INVOLUTION

DO WE Mission Band workers believe in evolution? The question and its answer are of no account compared with the question whether we believe in involution. Let me explain. In 1920, 111 Mission Bands reported 4320 members; in 1923, 260 Bands reported 7359 members. How shall we forecast how many Bands and how many members will be found in the 1926 report? The above figures indicate both arithmetical and geometrical progress: the numbers in 1923 being fairly the doubles of those in 1920. If now we progress by involution our numbers would increase as their squares, or higher powers. Now, do we believe in involution for the Mission Bands?

It would be a glorious way to make progress, but I confess to a faltering faith when I consider it as a basis of progress in our Mission Bands. But, "Faith removes mountains," even so—faith may build mountains. Seeing that our Mission Band mountain has grown to twice its 1920 height, may we not aspire to triple that height by 1926? To do that means 333 Bands. We have 287.

The hoped-for increase is a modest proposition and not beyond our faith and hope. To attain it will require the co-operation of all.

1.—*We Must Save the Mission Bands We Now Have.* Gather up the crumbs. Every year sees the organization of many new Mission Bands, but, because a considerable number of Bands become inactive or disband, the net increase is not in proportion to the number of new Bands. We have discussed this before. We believe the remedy lies with the Classical and Local Secretaries.

2.—*We Must Revive Defunct and Inactive Bands.* This is easier to do than to organize an entirely new Band.

3.—*We Must Enroll About Five New Bands in Each Classis.* I trust that all workers will do their part, but more than that must be done. Classes and Synods should arrange that the Field Secretary spend some time within their bounds at suitable intervals.

Plans have been completed to award the General Synodical Banner to the Synod having the highest record in points of efficiency. Therefore some Synod is certain to get the banner. A General Synodical Banner has never been awarded: to be the first Synod to receive it will be a distinction.

Please keep before the children the budget and its objects: One teacher for the Indian School at Neillsville, kindergarten teachers for the Japanese Mission at San Francisco, and Sendai, Japan; a medical worker for China. The following objects have been selected for the Thank Offering: One kindergarten teacher for the Indian School at Neillsville and one for Yochow City, China.

The Study Books and Helps will contain valuable program material. In addition to this our depositories are carrying many new things for Mission Bands, such as post cards, leaflets, and the dearest little Book of Prayers for small children. The children will love and cherish the book.

For my final word, may I hope that, as we draw toward 1926, we will see many evidences that the children's leaders are beginning to believe even in involution as they plan for the progress of the Mission Band.

(Continued from Page 356)

want to hold out certain issues using an agreement for the separation of the local incidents from the broader questions, to befof the situation.”

“To establish a workable permanent understanding between Chinese and foreigners there is need for the Powers closely to scrutinize their own acts, to adopt a most scrupulous regard for the rights of the Chinese people as distinct from the claims of any one of the successive temporary central governments, and thus definitely to allay the Chinese belief that China is being used only to produce wealth for outsiders. This is a difficult task and one that may be rendered almost impossible for much time to come if the Powers, including the United States, have no other policy in the present crisis than to overwhelm the Chinese with their military and naval forces. Time and patient co-operation will cure what force can only aggravate. Justice in international relations cost something, and both sides have to pay. The whole responsibility for a proper settlement of the Shanghai trouble does not rest with the Chinese. There is

an opportunity for courageous and effective leadership by the United States, in insisting that the Powers carry out their engagements towards China entered into at the Washington conference. Of particular importance is the provision in the Nine Power Treaty adopted at Washington, that whenever a situation arises involving the stipulation of that treaty the governments are to communicate with one another ‘fully and frankly’ on the subject. This gives President Coolidge and Secretary Kellogg all the basis they need for bringing pressure to bear upon Great Britain to adopt a mutually healthful attitude towards China.”

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The first of a series of devotional meditations on Stewardship will appear in the September issue. There are six meditations. They have been prepared by Mrs. John Lentz.

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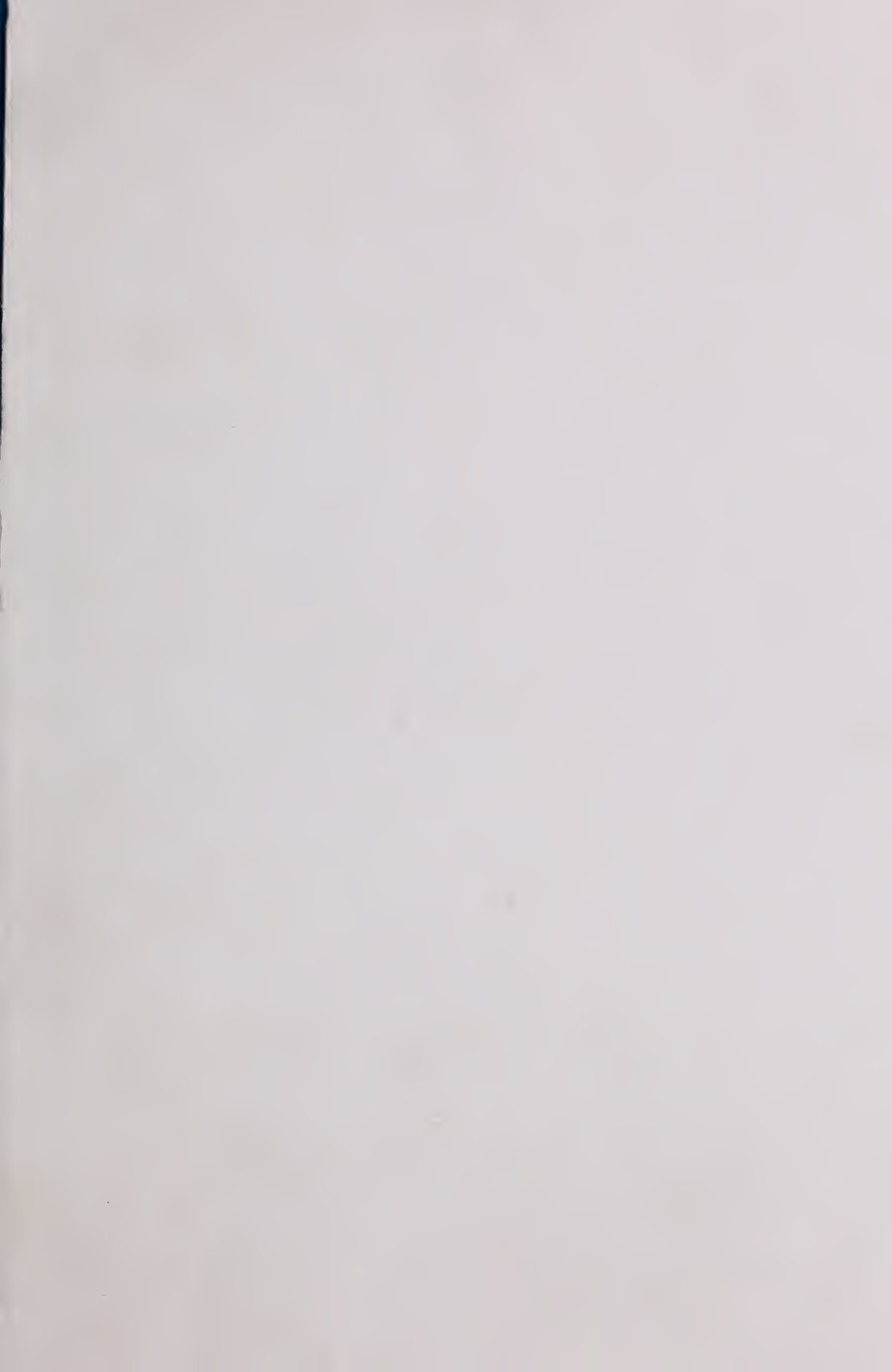
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